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A

SENTIMENTAL JOURNEY

THROUGH

GREECE.

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A SENTIMENTAL JOURNEY THROUGH GREECE.

IN A SERIES OF LETTERS,

WRITTEN FROM CONSTANTINOPLE;

BY M. DE GUYS

OF THE

ACADEMY OF MARSEILLES,

TO

M. BOURLAT DE MONTREDON,

AT PARIS.

TRANSLATED FROM THE FRENCH.

NATURA GRÆCOS DOCUIT, UT IPSI CÆTEROS.

IN THREE VOLUMES.

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LETTERS

LETTERS
ON
GREECE.

LETTER XVI.

Marriages.

SIR,

A People devoted to feſtivals, to novelty, and public ſpectacles; attached to religion by its external pomp, by the multiplicity of their gods, and the ſplendor of their temples; are not likely to have ſolemnized the rites of marriage, without adding all the brilliancy and decorations of which ſuch an event was ſuſceptible.

Men of the moſt ſavage nations celebrate the day on which they form a laſting attachment with the fair as the moſt joyful and important of their lives. To exhibit marriage with its moſt pleaſing aſpect, is to preſent it in ſimplicity of manners, and accompanied by that gaiety, purity, and innocence, with which it was performed in the earlieſt times. The Greeks of our days, adverting to the cuſtoms of the ancients, have retained the greateſt part of the ceremonies which were then uſed in the celebration of nuptials. They conſidered an early entrance into the matrimonial ſtate, as the indiſpenſible duty of a good citizen, and therefore engaged in it very young. The laws of Sparta were extremely rigorous in marking with infamy thoſe who remained in a ſtate of celibacy. Dercillidas, a renowned leader of the Lacedæmonians, was in a public aſſembly, inſulted by a young man on account of his continuing celibate; and all preſent took part againſt Dercillidas. At Sparta, upon the celebration of a certain feſtival, the women were permitted to ſeize the young men who remained unmarried, to drag

drag them before the altars, and chaſtiſe them with whips. (*)

The ſage Theogonis told the Greeks. "The richeſt and happieſt man was he who "poſſeſſed a gentle and virtuous wife." (§) But why conſult philoſophy, which often in its progreſs embaraſſes itſelf, and falls into an uncertainty worſe than the darkeſt ignorance? Philoſophy has always been indeciſive on the article of marriage. Socrates being applied to by a young man for his opinion whether he ſhould marry or not, the philoſopher gave him this anſwer.---"Which ever opinion you "adhere to you will infallibly repent. "Should you prefer a life of celibacy, it is "ſolitary; you will not know the delight of "having your race perpetuated by your own "offspring; but a ſtranger ſhall poſſeſs your "fortune; on the other hand in taking a "wife----look for conſtant vexation, and "ſtrife without end. If ſhe is well dowered, "expect inceſſant reproaches on that head. "The pride of her relations, and the tongue

(*) Ath. l. 13. Meurs. Græc. Fer. l. 5.
(§) V. 1223.

" of your mother-in-law will ſoon become in-
" ſupportable; her gallantries will be a ſource
" of perpetual torment to you, and your
" doubts of the paternity of our children will
" ever perplex you." &c. (*) After that.

Judge if you can: and chooſe if you dare.

A rich man who had an only daughter, asked Themiſtocles, which he ſhould prefer as a husband for her, a man of good character without fortune, or one who abounded in poſſeſſions but of bad reputation. "I ſhould " rather," replied Themiſtocles, "have a " man without money, than money without " a man." (§)

The modern Greek has no philoſophers to conſult, and therefore no deliberations whether he ſhould marry or not. Hence it is that population is better promoted among the Greeks than with the Turks, who live under a military government, and deſtroy without remorſe, but never think of repairing. The moſt conſiderable cities of Greece have never been rebuilt by their conquerors; becauſe under

(*) Val. Max. l. 7.
(§) V. l. 7.

under a monarchy ſo deſpotic as that of the Ottoman empire, neither the ſovereign nor the ſubjects have any fixed hopes in the continuation of their property; for which reaſon they voluptuouſly enjoy the preſent time without reſtriction; into futurity they have no views.

Among the Turks, beneficence and vanity have produced ſome few public edifices. They have temples, fountains, and ſtrong ſpacious houſes for the accomodation of travellers; but in a country where property is held by the moſt precarious tenure, (being very ſeldom hereditary, particularly among the rich men in high poſts under the government,) they can have no idea of perpetuating any thing. A few ſlight embellishments are all they attempt,--of conſequence population languiſhes; they cannot contemplate the happineſs of their poſterity with any proſpect of ſatisfaction or tranquility. On the other hand the Greek, the Armenian and the Jew, (people that abound in the Turkiſh empire, and whom the Turks hold in ſuch contempt as not to be afraid of the number of their ſlaves) abandon themſelves to their

natural inclinations; and they confide in the hopes of a numerous poſterity, who ſhall at ſome future period recover all thoſe territories which the conquerors of Greece have raviſhed from them. Marriage muſt of courſe be an inſtitution favourable to their hopes; accordingly celibacy is very rare among them.

If you are curious to read the hiſtory of Hymen, one of the moſt agreeable Gods of ancient Greece, you will find it in the learned notes of Meziriac; on the epiſtle of Phyllis to Demophoon. (*)

The modern Greeks have no fixed ſeaſon for the celebration of nuptials. The ancients uſually celebrated theirs in the month of January, from thence called *Gamelion*; but they have as formerly Mediatrices whom they ſtill call *Proxenetes* and thoſe perſons are quite as neceſſary as heretofore.---The young women being almoſt conſtantly immured, in the *Gynæceon*, a man can decide upon the merits of her who is propoſed to him, only by the report which he receives from the Mediatrix.

The

(*) Tom. 1. p. 133.

The moment the lady has dropped her veil, he is engaged to her beyond the power of retraction.

Anciently the poſſeſſion of a woman was only to be purchaſed by a term of actual ſervitude to the father. (*) That impoſition was afterwards removed, and the ſervitude converted into certain preſents. "Still," ſays the author *de l'origine des loix*, (§) "it "is a cuſtom among the Greeks, that he "who marries ſhould purchaſe his wife by "preſents made to her parents."

It is true that a Greek upon his marriage makes to the preſents to the bride, but they are ſpontaneous and not obligatory, or as the purchaſe of his wife; on the contrary, moſt probably he would not have taken her without a portion ſuitable to her condition.

The ancient Greeks, always ſcrupulous obſervers of the primitive laws of (†) marriage, abhorred Bigamy. Euripides make Hermione ſay,

(*) Mez. Ep. d'Ovide, t. 2. p. 317.

(§) Tom. 2. l. 1. p. 6.

(†) Obſ. ſur les choeurs par M. Hardion. Mem. de l'Acad. des Inſcrip.

ſay, "it is contrary to good order that two "women ſhould be at the ſame time under the "laws of one man." Charondas went farther; in the code he formed for the Thurians; there he lays it down as a rule (according to Diodorous) (*) that thoſe who bring a ſtepmother to their children ſhould be excluded the public councils; judging that men capable of rendering ſuch an ill office to their family, could have no good intention towards their country. For ſaid he if their firſt marriage has been happy, there they ſhould ſtop; on the contrary if miſerable they muſt be inſane to riſque a ſecond engagement of the ſame kind. The Greeks of theſe days though leſs free than their anceſtors would not ſubmit to ſuch a reſtraint.

Unequal matches were as common in former times, as in our days. A man of rank (ſaid Theogonis) (§) ſtoops to eſpouſe a rich woman who diſhonours him; and a virtuous girl marries a villain becauſe of his wealth. Thus the bad and the good are promiſcouſly joined:

(*) Diod. l. 12.

(§) V. 185.

joined: from thence ſprings ſuch a degenerate race.

Teleſicles father of the famous Archilocus tarnished the luſtre of his birth by a diſproportioned marriage with a ſlave called Enipo (*.) The Greeks, ſays the abbé Sevin (§) (mentioning this paſſage) beheld unequal alliances with a ſovereign contempt, and often times the shame reflected on their children. The modern Greeks call the offspring of ſuch marriages the children of a ſlave. They obſerve exactly the ancient precept, *ſi vis nubere, nube pari*, ſo well illuſtrated by the Epigram of Callimachus, and they carefully avoid diſgraceful alliances.

However they judged leſs rigorouſly of certain marriages, of which even now we ſee many examples which is related by M. Burette, in his life of Homer, from Herodotus. Phemius a famous ſinger, celebrated in the Odyſſey, married Critheis, who was already by an illicit correſpondence mother

(*) Recherc. ſur Archiloc. Mem. de l'Acad. des Inſcrip.

(§) Mem. de l'Acad. des Inſcrip.

ther of the great Homer. Phemius was eſtablished at Smyrna, where he taught grammar and muſic, in the neighbourhood where Critheis lived. Having frequent opportunities of obſerving the ſingular induſtry with which she followed the art of ſpinning for a livelihood, he took her to his houſe, in order to employ her upon the wool, which he uſed to receive from his ſcholars in lieu of money, for his inſtruction.

At length charmed with the amiable conduct of Critheis, he made her his wife. To follow the compariſon of our days with the ancients, I have ſeen during my ſtay at Smyrna more than one imitator of Phemius, with this exception, that the Greek damſels who married with our countrymen, had not committed the fault of Critheis.

Among the Greeks the ceremony of marriage is announced by the feſtivals which precede it. The ancients called them *Proluſoria*, as they did thoſe which ushered in the ſolemn ſacrifices made to Juno and Diana. (*) "Marriage," ſays a shepherd of Theocritus,

(*) Meurs. Græc. Fer. 342.

Theocritus, (*) "brings neither cares nor vexation, it is always attended by joy and feſtivity."

At preſent the intended bride on the evening of her nuptials is led by her female acquaintance, in triumph to the bath.---The antiquity of this cuſtom you have already ſeen in my letter on the baths.---

Homer deſcribes the ceremonial of nuptial pageants on the famous shield of Achilles. The bride and bridegroom going from their houſe are received by numbers of perſons, ranged in the moſt exact order, who conduct them through the ſtreets with a blaze of torches; the air reſounding with the chanting of hymeneal odes. Others precede and follow the proceſſion, dancing to the melody of trumpets and flutes. The inhabitants of the city allured by curioſity, are at their doors beholding this agreeable ſolemnity with an intereſted ſatisfaction.

Euripides mentions them. "Admetus," deploring his wife, cries out, "Oh palace! Oh nuptial apartment! what difference between

(*) Idil. 27. v. 25.

tween my preſent ſituation and my paſt felicity! This manſion I once entered, (alas wretched remembrance!) conducting my lovely fair, joyfully welcomed by the ſounds of muſic and of nuptial acclamations; ſurrounded by troops of ſocial friends following a crowd of flambeaux, while hymns of gratulation ravished the attending ear. Their theme, the happineſs of her from whom now proceeds this flood of grief.

The Greeks ſtill obſerve the ſame diſpoſition in their nuptial proceſſions: numerous attendants, and muſic are always to be found on thoſe occaſions. They are generally opened to the harmony of a variety of inſtruments, and with dancing. The bride profuſely adorned with looks abashed, proceeds in a ſolemn pace, ſupported by her female friends or neareſt relations; during which the epithalamium is performing. The admiring crowd preſs with the utmoſt impatience to ſee the bride, voluntarily addreſſing her with theſe verſes of Catullus.

Sed moraris, abit dies;
Prodeas, nova nupta. (*)

The

(*) Epithal.

The time flies fast and chides delay;
Haste then oh fair one! while 'tis day.

Formerly the bride wore a veil of a red or yellow colour, a custom still continued by the Armenians, which veil, called *flammeum*, covers the head, and descends almost to the feet; it is commodiously formed to conceal the embarassments, tears, and burning blushes, inseparable from beauty and innocence at such a critical time (*).

The splendid Torch of Hymen (§), that torch so well known and celebrated by the poets, even to consecration, as an emblem of marriage, still maintains its place among the modern Greeks. It blazes in their processions, and is an attendant afterwards on the bridal bed, near which it is placed against the arrival of the new-married pair, and remains until the whole of it is consumed. If by any accident it should become extin-

(*) Jam nuptæ trepidat sollicitus pudor,
Jam produnt lacrymas FLAMMEA supplices. CLAUD.

(§) Tollite, ô pueri, faces:
Flammeum video venire. CATUL.

guished, the moſt unfortunate preſages would be drawn; on which account unremitting vigilance is uſed to prevent it. The ſacred fire was not more attentively watched by the veſtals.

The nuptial torch of the Romans was borne by a young man, which office among the ancient Greeks belonged to the mother of the bride. It was alſo her office to prepare and adorn the bridal bed. She performed the office of Pronuba (*), and attended the bride thither; at the ſame time taking on her the duty of *Paranymphus*, she conducted the bridegroom in like manner. The Paranymphus and Pronuba are, by the modern Greeks, repreſented in the perſons of the marriage ſponſors, who accordingly attend the married pair through every part of the ceremony (†).

The bridegroom and bride before their preſentation at the altar are adorned with a crown

(*) Mez. Ep. d'Herm. t. 2. p. 360.

(†) Ducitur in thalamum virgo, ſtat Pronuba juxta. CLAUD. de Rapt. Proſerp.

crown or chaplet, which the prieſt during the ceremony changes alternatively, preſenting the man with the crown from his wife and then delivering the man's to her. This ceremony practiſed by the moderns, owes its origin alſo to the ancients.

You muſt know that anciently lovers as well as husbands wore ſuch crowns or chaplets. The lover upon a diſpute with his miſtreſs deſtroyed this emblem of his paſſion for her; which the husband carried with him to the grave.

Repreſentations of marriage were frequently expreſſed in *bas reliefs* upon the tombs of the ancients. I cannot otherwiſe explain the deſign of a tomb communicated to me by M. Peyſſonel, and which he has ſince tranſmitted to M. le comte de Caylus, to be depoſited in his collection of antiquities. The wife is receiving a crown from her husband, who in his turn is crowned by their ſon to all appearance, as if renewing their vows. This piece, which ſeems to be an image of the moſt perfect union, may

alſo be ſuppoſed to repreſent the double crowns of Hymen and of Death.

Juno, preſiding goddeſs of the hymeneal train, were a crown of *Rushes*, mixt with thoſe flowers we call *immortals*. (*.) Crowns have ever been deſcribed as emblematic of marriage. Claudian, in his pleaſing deſcription of the meadow, where Proſerpine amuſed herſelf gathering the flowers which her footſteps had produced with inſtant vegetation, (favoured with unuſual fecundity as may be ſuppoſed by Aurora and the baling Zephyrs which awaited her); repreſents thoſe flowers forming themſelves ſpontaneouſly into an hymeneal crown. Direful omen of the calamities deſtiny had allotted for her in marriage. (†.)

Nuptial

(*) Projicit ipſe ſuas deductâ fronte coronas. Ep. de Cydippe a Aconte. NONNUS mentions a young man who was betrothed in marriage, but periſhed in battle, before he put on the nuptial crown. DIONYS. l. 2. v. 218.

(†) Nunc ſociat flores, SESEQUE IGNARA CORONAT,
Augurium fatale tori.
De Rapt. Proſerp. l. 2.

Nuptial crowns were anciently, as now, conſecrated by the Greeks. You have already ſeen that they were uſed upon all occaſions of feſtivity, and for all eſtates of people; from the throne to the ſhepherd's crook.

I ſhould not omit one eſſential ceremony ſtill preſerved by the Greeks; the cup of wine anciently was preſented to the bridegroom in token of adoption. This cup was a ſymbol of contract and alliance (*). After him the bride drank from it, and in ſucceſſion it was offered to the relations, and gueſts. Thus Pindar ſays: (§) "In marriages

(*) Athenæus here retraces the practice of the Segobrigians, among whom it was a cuſtom that the king's daughter preſented water to the perſon ſhe choſe for a husband. He repreſents the daughter of Nannes, preſenting the cup to Protis, chief of the Phocians, and the founder of Marſeilles. Ath. t. 13. Diſſ. de M. Cary. p. 60.

(§) Φιάλαν τις ἀφνειας ἀπὸ χειρὸς ἑλων,
Ἔγδον ἀμπελον καχλάζοισαν δρόσῳ,
OLYMP. 7. Stroph. I.
Sparkling

" of ſplendor among the opulent, the father " with his own hand preſents to the man " whom he has choſen to be a husband for " his daughter, a cup of gold, ſparkling " with the pureſt juice of the vine, &c. " (*) :" Among the moderns the ceremony of preſenting the cup, is performed to both by the prieſt, immediately after benediction; then by him alſo it is delivered to the ſponſors, (§) and finally to the witneſſes of the marriage. You will find in the hiſtory of the lower empire, that the emperor Maurice, who married the princeſs Conſtantina, immediately

Sparkling with the dew of the wine.

Δωρήσεται

Νειανία μαμβρῶ προπίνων ὄιχοθεν ὄιλα δε,

DE DOMO IN DOMUM. This cup uſed to be paſſed from houſe to houſe. See Mr. Chabanon's elegant tranſlation of this ode, with notes. T. 32. des Mem. de l'Acad des Inſcrip. p. 464. Vincitori Olympici, tradotti da J. Bapt. Gautier, p. 128.

(*) In all probability the Greek wines were ſtronger and more ſpirituous, then, than they are are at preſent.

(§) V. de Tournefort, t. 1. p. 150. let. 3.

diately after his ſucceſſion to the kingdom of her father Tiberius, commanded a brilliant throne to be erected in the court before his palace, and covered it with a veil: the time being arrived when he was to preſent himſelf before his people, and the veil being removed; the emperor was diſcovered with the empreſs by his ſide. The ſpectators (remember they were Greeks) as in concert, ſtrike up the hymeneal ſongs; while the Eunuch who had conducted the princeſs, pours forth wine into a cup, which he preſents to the royal pair (*).

The Bæotians conducted the bride to the houſe of her husband in a chariot, where being entered they burnt the threshold or ſteps at the entrance of the door; in token of the domeſtic duties she owed to her husband and that she ought never more to go forth from his dwelling.---

The Greeks, ever addicted to ſuperſtition, conſidered it as an unpropitious omen if the

(*) Hiſt. du Bas Emp. t. 11. p. 355.

bride, in entering her husband's houſe the firſt time, should touch the threshold of it, even with the tip of her foot; which threshold in all other caſes was confecrated to the goddeſs Veſta, or to the houshold Gods. To avoid that misfortune the lady was generally carried over this dreadful obſtacle in the arms of her companions (*).

The bride is ſtill ſupported by her friends who accompany her home; and being arrived there, she is obliged to encounter another ceremony equally ridiculous with that of the threshold. A carpet being ſpread upon a ſieve, she is compelled to walk over it, in her way to her husband's room. If the ſieve, over which it may be imagined she never fails to tread with her greateſt force, should not crackle as the paſſes, her husband and friends would entertain ſuſpicions prejudicial to her honour; but they are happy and content with reſpect to that circumſtance, provided

(*) Senſim ſuper limen attolle pedes, nova nupta; ſoſpes iter incipe hoc. PLAUT. in Caſina. Act. 4. Sce. 4.

vided the ordeal of the ſieve proves propitious.---

The greateſt part of the dowry conſiſts in precious ſtones and dreſſes, which they exhibit in the moſt glaring manner.

In this they follow the ancient Greeks: Hermione ſays in Andromache, "Theſe "ornaments of gold which now adorn my "head; and that variety of robes, I poſſeſs; "came to me neither from Achilles, nor "from Peleus. I brought them from Sparta. "Menelaus my father preſented them to me, "with a dowry ſtill more conſiderable; to "the end that I might ſpeak with free-"dom." Clytemneſtra ſays likewiſe, "Let "them unload the waggons of thoſe pre-"ſents which I intended for the dowry of "my daughter; and let them be replaced "in my palace (*)." The modern Greeks derive their greateſt vanity from this ſort of ſplendor.

The cuſtom of the bridegrom preſenting the bride with nuptial gifts is one of the moſt

(*) Iphig. in Aulid.

moſt ancient we know. It ſeems to have been obſerved all over the univerſe. We have an inſtance of it among the Barbarian Africans, in the anſwer given by Sophonisba to Maſiniſſa. That ſavage Numidian being reproached for his marriage with the daughter of Aſdrubal, the avowed enemy of Rome; in order to deliver her from the malice of the Romans, ordered her to be preſented with a cup of poiſon; at the time of receiving it she made this reply. "I accept this as the "marriage-gift of Maſiniſſa, which would "not in itſelf prove diſagreeable to me, if "he had no other to preſent to his wife. "Tell him however, it is ill ſuited to the "occaſion; it would not have been ſo much "miſapplied on any other day as that of our "marriage (*)."

The Greeks celebrate their marriage feaſts in various diverſions of dancing and play. Vaulters and tumblers are provided at thoſe times to entertain the Gueſts, with exertions of

(*) Accipio nuptiale munus, nec ingratum, ſi nihil majus vir uxori præſtare potuit: hoc tamen nuntia, me meliùs moriturum fuiſſe, ſi non in funere meo nupſiſſem. TIT. LIV. l. 30.

of their ſtrength and addreſs. Homer paints a ſcene of that kind in a manner much reſembling the moderns. Telemachus, and the ſon of Neſtor, arrive at the court of Menelaus juſt as he was about to celebrate the marriage of his daughter; they find him at table among his friends, the palace re-echoing with cries of joy, mixed with the melody of various inſtruments, and the loud choruſſes of the fingers(*); one particulary diſtinguished in the midſt of a circle by the skilful touch of his lyre, produces the moſt divine harmony; while the vaulters and buffoons, by dances of agility ſurpaſſing belief, aſtonish and delight the whole aſſembly. That ſpecies of dancing was

(*) Cnemon, an Athenian gives his hand to Nauſicles, who preſents it to his daughter, commanding her to take Cnemon for her husband. After this ceremony, he orders his domeſtics to appear, and ſing the nuptial choruſſes; afterwards leading up the dance himſelf. Theag. & Charic. l. 6. t. 2. p. 14.

Dancing at weddings introduced ſuch licentiouſneſs that the council of Laodicea in Phrygia, held in the year 367. thought it neceſſary to forbid it. Abr. de l'hiſt. de l'Egl. t. 2. p. 103.

was deemed licentious: the council of Laodicea, held about the year three hundred and ſixty ſeven, thought itſelf obliged to prohibit ſuch kind of dances at the celebration of nuptials.

It appears from Lucan, that the Romans copied the principal of their marriage ceremonies from the Greeks. Cato at the renewal of his marriage with Marcia, omits the uſual circumſtances of pomp and ſplendor. No garlands adorn the door of his houſe; the ſacred torch of Hymen is not ſeen to blaze; nor do they elevate the nuptial bed as a throne, upon pillars of ivory. Their veſtments ſhine not with gold and ſilver. Marcia appears neither dreſſed nor crowned with bridal ſplendor; ſhe comes, but not ſupported by her friends, or borne in their arms over the threshold conſecrated to Veſta. The veil, commonly worn by the bashful bride, to conceal from exploring eyes her confuſion, trepidation, and embarraſſment, flows not adown the graceful perſon of Marcia. Habited in the uſual manner, ſhe receives her husband, embracing him, as ſhe would her little infant; the purple is concealed

cealed under a coarſe garment of the moſt diſmal aſpect. This ſolemn hymen admits not of thoſe riotous joys and petulant follies cuſtomarily attendant on ſuch occaſions; no feaſts are prepared, no gueſts invited. The faithful couple renew their vows in ſilence; and reunite their loves under the auſpices of Brutus, who is ſole ſpectator *.

Among the Greeks a widow ſeldom remarries. Pauſanias relates that it was forbid by the ancients; and that Gorgophona, who married Oebalus, was the firſt inſtance of a woman eſpouſing a ſecond husband.

* Feſta coronato non pendent limine ſerta,
legitimæque faces.
Turritaque premens frontem matrona
coronâ
Tralatâ vetuit contingere limina plantâ.
Non timidum nuptæ leviter tectura pudorem
Lutea demiſſos velarunt FLAMMEA vultus. &c.
Non ſoliti luſêre ſales. PHARS, l. 2.

The Greeks by their religion are enjoined continence the firſt night of marriage. It is known that at the fourth council of Carthage, held after the defeat of Gildon in 398, which gave peace to Africa *, it was regulated that the married pair out of reſpect to that holy ſacrament, ſhould, on the firſt night of their new eſtate, obſerve the moſt rigid forbearance of nuptial pleaſures.

This prohibition, ſo advantageous to the prieſts who have power of diſpenſation therein, was formerly eſtabliſhed in France.

In this country the bridegroom gives to each of his companions who aſſiſted, or were preſent at the ceremony, a handful of comfits, which ſeems to be derived from the ancient method of diſtributing nuts; as a ſign that he renounced the follies and juvenile amuſements of youth §.

The

* St. Auguſtin aſſiſted at that council; there were preſent alſo one hundred and fourteen biſhops.

Hiſt. Eccleſ. de Fleury, t. 5. l. 20.

§ Sparge, Marite, nuces. VIRGIL. Eclog. Vid. Plin. de nuce juglande.

The ancient Greeks alſo diſtributed nuts and almonds to the marriage gueſts, at which the whole company joined in loud exclamations, and a general confuſion enſued. The new married couple commonly ſeized that opportunity of retiring *.

In the villages and in the country, the bride is conducted in a chariot drawn by wild oxen, and to the ſound of muſical inſtruments. I find but one inſtance of that ſort of proceſſion among the ancients, which Pauſanias mentions in a ſtory relating to the Plateans. I here give it to you; the ſimplicity of the ancients may poſſibly excite a ſmile!

Juno in one of thoſe choleric fits to which ſhe was ſo much addicted, the particulars of which are not come to our hands, quitted her husband Jupiter and retired to Eubœa. Jupiter after many fruitleſs attempts to ſoften the rigor of her reſentment, haſtened to find

* Ne nuptæ clamor audiretur.

SCALIG. in lect.

out Citheron who then reigned in Platea, in order to ask his counſel in reſpect to his embaraſſment with Juno. The prince adviſed Jupiter to order a wooden ſtatue to be made, and perfectly dreſſed to repreſent a woman; to have it placed in a chariot; and drawn by wild oxen through the city. He propoſed that a report ſhould be previouſly propogated throughout the neighbouring kingdoms, announcing the approaching marriage of Jupiter with Platea, daughter of Aſopus. The information concerning this marriage would of courſe ſoon find its way to Juno, who no ſonner heard it but ſhe flies to Platea, approaches the chariot then in proceſſion through the ſtreets of the city, ſeizes the ſuppoſed lady, and in an inſtant diveſts her of the marriage attire; when to her infinite and agreeable ſurpriſe, there remained nothing but a ſtatue of wood. Pleaſed with the adventure. which had alarmed her in the moſt ſerious manner, ſhe could not but admire the ſtratagem; and immediately with open arms and a face of joy embraces Jupiter. A perfect reconciliation enſued upon the ſpot. The Plateans celebrate

this

this event (ſo related by Pauſanias) as a feſtival *.

I finiſh this with recommendation to you to read thoſe elegant diſcourſes of Dion, on the delights of a rural life. A portrait which ſtill reſembles its original and is a deſcription I prefer to all others. It is among the inhabitants of the country that marriage is a real joy and not a chimera, as it certainly is in the great world. You would be charmed with that ſimplcity of manners, and thoſe ceremonies founded on originals produced in the remoteſt ages, which ſtill ſubſiſt in Greece, with ſcarce any alteration.

They endeavour to chooſe as heretofore, a ſeaſon favourable to their wishes,---the air ſerene, and the moon attending. The betrothed couple labour with increaſed diligence, to bring on with greater expedition the day that is to fulfil their bliſs. "I would compare."

* It was from this anecdote, Antreau took the ſubject of his comic ballet of Platea: the muſic was by Rameau.

ſays a Greek author *, " the different cir-
" cumſtances attending the life of a ſimple
" ſwain, and one of the great. For one of
" the latter, what a multiplicity of forms
" and ceremonies in every incident of his
" life, particularly in the affair of marriage?
" What a number of perſons are ſummoned
" before even a ſingle preliminary can be
" formed? How many enquiries into the an-
" tiquity. the power, the fortune of each
" family?"

We may moſt ſafely repeat after Fontaine:

In this point we are all Athenians.

For which reaſons I ſhall ever conſider the ſpectacle of a rural marriage as a ſcene, moſt engaging, moſt intereſting, and beſt adapted to repreſent an image of felicity. That felicity which riches very ſeldom produce.

I am, Sir,

Yours, &c.

* Vies des Orat. Grecs. t. 2. p. 114.

LETTER XVII.

Nymphs, Women in Child-bed, Paternal Affection, Hoſpitality.

SIR,

A Bride is diſtinguiſhed by the ſame appellation among the modern Greeks that she was in the time of the Ancients. She is called by thoſe of her own houſe νυμφη, Nymph. "Penelope ſays, (in Ovid's epiſtles) "nymphs (ſpeaking of the brides) joyfully "bear their offerings to the altars, that the "Gods may preſerve their husbands *."

In moſt of the Greek iſlands, the art of phyſic is exerciſed by the women, by means of ſome hereditary receipts of medicines; or of diſcoveries from the diſtillation of ſimples, in which they greatly excel; as it is a practice much followed by that ſex. Once at Milo I experienced

* Grata ferunt Nymphæ pro ſalvis dona maritis.

experienced myſelf the happy effects of their skill. The delivery of women in child-birth is their peculiar province. The appearance of a ſurgeon being in general obnoxious to the Greek women at thoſe times. The author of *l'origine des loix* *, who made the moſt profound reſearches into ancient cuſtoms, has not omitted to relate the account of a young woman of Athens, who when the republick proſcribed the practice of phyſick or midwifry to women, diſguiſed herſelf in the habit of the other ſex, to contrive an opportunity of learning the obſtetric art, that she might be enabled to relieve the women from the embaraſſments they were in; in being compelled to ſeek aſſiſtance from men on occaſions of child-birth. Their delicacy was ſo great in ſuch caſes that many perished for want of aſſiſtance. The young Athenian, it may be eaſily conceived had no cauſe to complain of want of buſineſs in her newly-acquired ſcience; but it being obſerved that, the whole practice of the faculty centered in this new phyſician: ſuſpicions aroſe which were indeed but too well founded.

* T. 2. p. 270. Hygin. fab. 274. p. 328.

founded. She was brought before the court of the Areopagus, to give an account of herſelf. Agnodice, (which was her name,) had no great difficulty in juſtifying her conduct; she confeſſed the diſguiſe, but produced the moſt authentic teſtimony of her having aſſumed it for the benefit of human nature, and of her friends in particular. The juſtice of the court, admitted her excuſe; the proſcription was taken off; and in future the women were permitted to follow the profeſſion without reſtraint, which they have ever ſince continued to practiſe. A midwife is a character greatly eſteemed by the modern Greeks.

Would you believe that conjugal affection, is to be found as generally, and in as great a degree among the modern Greeks, as we meet with deſcriptions of it in the days of ancient Greece *. Every thing Claudian ſays of the dignity of the mother, who by that title alone preſerved the ſame rank in her

* Omnis amor magnus ſed, aperto in conjuge major. PROPERT.

her husband's affections, which the attractions of her youth had formerly obtained, is exactly verified in the present age *.

In a word, notwithstanding what you may have read in Pausanias. "That the ancients "respected the qualities of father and mother "in a different manner to what was done by "the Greeks of his days †," and that it is true every race of men degenerates at some particular period, yet I can assure you paternal affection and filial piety, are virtues still subsisting without the least diminution in Greece. They shone, it is true, with greater lustre in the first ages, because poets paid more attention to them; Homer, when he would describe Ulysses' joy at the prospect of safety after he had been floating a long time on the waves, compares it to the delight of a child beholding its father whom it tenderly loved, restored to health, after a long and desperate disease which had reduced him to the brink of

* Fæmina, cum senuit, retinet connubia partu.
Uxorisque decus matris reverentia pensat.

† T. 2. p. 239.

of the grave. Such was the joy of Ulyſſes when he firſt got aſhore.

Nothing can wound the ſenſibility of the paſſions more ſtrongly than the bitter complainings of Megara for the loſs of her children, in the 3d. *Idyllium* of Moſchus: it is the cry of nature, and the expreſſion of feelings which the Greeks have ever been moſt ſuſceptible of *.

Hoſpitality is another excellent quality in which the Greeks are never deficient. The arrival of a ſtranger puts the whole houſe in *gala*; and the beſt apartments are deſtined for his uſe. The Turks are not wanting in the exerciſe of the ſame good offices.

The primitive chriſtians firſt practiſed hoſpitality after the example of the Greeks and Romans. Among the latter, inns were frequented by the loweſt claſs of vagabonds only. Perſons of diſtinction or reputation never travelled without letters of recommendation to all the towns through which their affairs required them to paſs; the perſons thoſe letters were

* Odyſs. l. 2.

were addreſſed to always received and lodged them in their houſes. This intercourſe of recommendation (as M. l'Abbé de Fleury obſerves *) in proceſs of time became, as it were, hereditary In the different parts of Greece and Italy, and bound them in the ſtrongeſt bands of friendship and alliance. They regarded hoſpitality as a duty of religion; Jupiter himſelf preſided at ſuch feaſts; and the perſon of the hoſt was ſacred in all places, as well as the table provided for his gueſts.

There was formerly a feſtival inſtituted in honour of Hecate, for having given an hoſpitable reception to Theſeus, when he was upon an expedition to deſtroy the famous bull of Marathon. She further offered vows, and made ſacrifices for the ſucceſs of his undertaking, and for his happy return. The exerciſe of that amiable virtue, hoſpitality, procured her the name of Εχαθησια and the eſtablishment of the feſtival gave her the rank of a goddeſs §.

Diodorus

* Meurs des chretiens. p. 124.

§ Petr. Caſtell. de feſtis græc. p. 650.

Diodorus relates that Gellias, the richeſt man in Agrigentum, retained a certain number of domeſticks on purpoſe to invite all ſtrangers to come and take up their lodgings at his houſe; and that ſeveral of his fellow citizens followed the example in a certain degree.

The Turks beſide the inns or *khams*, eſtablished for the conveniency of travellers, have alſo erected poſt-houſes for their further accomodation, which they call *Menzilkhané*. They are ſituated on the great roads, where all couriers provided with the prince's paſſport, are lodged and provided with every neceſſary article of travelling. Formerly they furnished horſes and even carriages, *gratis*, to thoſe who travelled with the emperor's order; but it was punishable (according to M. l'Abbé du Bos) to take either without that order.

The emperor Pertinax, at a time when he was chief of a cohort, having acted contrary to his orders was condemned to the punishment of performing a long journey on foot.

When the poſt-houſes failed in the number of horſes required, they were authoriſed to take others from the neighbouring parts to make up the deficiency. The ſame ordonance ſtill ſubſiſts. Notwithſtanding all theſe wiſe regulations, you will readily conceive that travelling poſt is more commodiouſly performed in France than in Turkey.

I am, Sir,

Yours, &c.

LETTER

LETTER XVIII.

Ceremonies of a Greek Funeral.

SIR,

YOU have ſeen the Greeks on their days of marriage, feſtivity, and joy, I am now going to draw a portrait of them in lamentation, tears, and ſorrow. Such are the tranſient paſſages of this ſhort life, that chagrin follows quick upon the foot-ſteps of our enjoyments. In the country where I am at preſent, deſcribing the manners of the people, and making you as it were, a party in the tour, we no ſooner quit the jocund revels of the laughing meadows, but we fall in with ſome dreary walk planted on either ſide with the mournful cypreſs. It is even pleaſant ſometimes to repoſe under its gloomy ſhade.

Follow me into the houſe where the piercing cries of the ſlaves, and domeſticks proclaim the approach of death! Seeſt thou not a woman, who ſwooning, is ſupported in

the arms of her attendants: it is a diſtracted mother whoſe daughter this moment gives up the ghoſt. Her grief too mighty to be endured in ſilence, forces its way in loud exclamations. Her attendants anſwer with bitter ſighs and floods of tears.---Hear her cries:

"Oh my child! my daughter! thou who "firſt gav'ſt me a right to the tender name "of mother, thou, who no ſooner ſaw'ſt the "light but crying I received thee into my "arms, art now deaf to the cries of thy pa- "rent! Theſe cries ſhall pierce the very in- "moſt receſs of the tomb where thou art "going to deſcend; even the higheſt heaven "ſhall hear them! it is thy mother who "calls! My child! what do I ſay?---my "ſoul, my life, the prop of my exiſtence, "and canſt thou abandon me thus? Has "life forſaken thee in the ſtrength of thy "age, in the flower of thy youth *? No "thou

* Such are the complaints of the mother of Euriales.

Tunc illa ſenectæ
Sera meæ requies potuiſti linquere ſolam,
Crudelis, &c. ÆNEID l. 9.

" thou only ſlumbereſt, or a profound and
" tranquil ſleep has ſeized thee; it is I who
" die, grief has robbed me of life. Oh
" ſleep of death! eternal ſleep! night more
" horrible than that which is to cloſe the crea-
" tion! thy ſhadows ſurround me, thou haſt
" raviſhed from me a daughter who never
" will return.---Let me follow her, re-unite
" me to all that was dear to me in this
" world.---Barbarians, why do you interrupt
" me?" continuing with a firm voice and
" an unclouded eye? " Why do you
" prevent me? I go to ſeek my child, ſhe
" is waiting for me, hark! ſhe calls! No,
" ſhe is not dead---for pity's ſake do not
" undeceive me---or if it be ſo, let me em-
" brace her clay-cold coarſe.----Perhaps the
" touch of a mother may waken it again to
" action, renew the ſprings of life?----Oh
" heavens, no! the cries of death, and the
" diſmal eccho of bewailing tell me my er-
" ror. Now, now, they tear her from me.
" Stop your hands, barbarians. I go---ſup-
" port me---my deareſt child, I come; thou
" dragg'ſt me with thee into the tomb of
" death."

The afflicted mother in this ſtate of diſtraction, follows the funeral proceſſion.

Let us go with it to the laſt ceremony of interment.

The neareſt relations and friends attend the proceſſion as formerly; women and girls come next, their hair diſhevelled, and weeping; being arrived at the burial place, their tears flow more copiouſly. This is alſo according to the ancient method, as related in the firſt ſcene of the Andrian, where Simo recounting all that he has done for his ſon, brings to remembrance the death of Andros' daughter, and what paſſed at her funeral, at which he aſſiſted, to oblige his ſon, who alſo attended to pay the laſt honours to her remains *.

In

* - - - - In funus prodeo

- - - - - - - - - - - - - - - - - -

Effertur, imus. Intereà inter mulieres

Quæ ibi aderant fortè unam adſpicio adoleſcentulam - - - - - - - -

- - - - - - - - - Funus interim

Procedit: ſequimur, ad ſepulchrum venimus.

In ignem impoſita eſt, fletur, &c.

In the 135th. plate of the *Monumenti Antichi* of M. Winckleman, whoſe works it always gives me pleaſure to quote, Andromache is deſcribed followed by a great number of Trojans, attending the corpſe of Hector, which they are carrying into Troy.

Statius repreſents the Argivian women, bewailing the death of their relations killed at the ſiege of Thebes *.

The Greeks conform to the ancient cuſtom of waſhing the body before interment; in which they are followed by the Turks. They hire, as formerly, a certain number of women, who walk in proceſſion before the body, tearing their hair, and ſinging the praiſes of the deceaſed. Theſe mourners among the Romans had the appellation of Præficæ †, and

* - - - *Dejecti in pectore crines,*
Accinctique ſinus. - - - - -
Triſtibus illabens famulis, iterùmque reſurgens
Quærit inops Argia vias.

THEBAID l. 12

† See the female mourners, MUSÆ CAPIT. Tom. 3. p. 127.

and the ſingers, who were a ſeparate body, the name of Næniæ.

In Euripides, they will not believe the death of Alceſte, becauſe the proxy for the people or the choir ſays, *I ſee no water prepared to waſh the body, nor tearing of hair, neither do I hear the cries of women; circumſtances which ſhould always make a part of the funeral obſequies* *.

The women of the preſent age when a death happens in the houſe, cry without ceaſing for ſometime, and refuſe either nouriſhment or ſleep; but (as a Greek poet obſerves) in caſes of the moſt violent affliction thoſe fits of crying are preſently relieved by a gentle ſlumber, at leaſt §.

Formerly the women expreſſed their grief on thoſe occaſions by plucking off their hair, and rending their garments. The gentle Hero, perceiving the body of her dear Leander, at

* Alc. ſc. 2.

Πολλὰχις υπνωοισιν ὅ τε χλαίοσι γυναῖκης.

§ Coluthi Lycopol. Theb. de rapt. Helen. Lib. 1. v. 361.

at the break of day, floating on the ſea,---tears her veſtments, and with the moſt piercing cries, takes leave of the world, plunging inſtantly into the ſea, in order to ſhare the fate of her beloved husband *.

The Myrmidons, and Briſeis herſelf tore off their hair, and covered the tomb of Achilles § with it. The Greek women now act the ſame part, but it is principally confined to the *hireling mourners* †.

It was thought in former times a piece of injuſtice done to the deceaſed §§ to keep them long above ground. At preſent interment follows the death with all poſſible expedition.

When

* Muſ. v. 155

§ Quintus Smyrn. Derel. l. 3. v. 685

† The women were nevertheleſs forbid by Solon, to ſcratch and bruiſe their faces, or to practiſe any grimace or diſtortions of the features, to provoke the tears of the funeral attendants. PLUT. life of SOLON.

§§ Id. l. 3. v. 32 3

When a virgin dies, the body is dreſſed in the richeſt habits of the deceaſed, and the head crowned with flowers; the women from the windows throw roſes and ſcented waters on the bier as it paſſes along the ſtreets.---

Anciently the corpſes were decorated with ſeveral crowns of flowers, as marks of triumph, to ſhew that they had at length ſurmounted the miſeries and vexation of life; for which reaſon a corpſe was called ἐστεφανωμένον, or *crowned* *. In Ariſtophanes, a woman ſays: "*Receive this crown* "*at my hands, a ſecond and a third, let me* "*preſent you with. Charon waits for you.*" Theſe crowns are deſcribed in the *bas-relief* of M. de Peyſſonel, as well as the nuptial crowns, which we have already mentioned. Menius lying dead, appears crowned by his ſon;

* The ſurviors of the famous Greek ſoldiers who ſerved under Xenophon, in Aſiatic Thrace, after having buried their deceaſed friends, erected a CENOTAPHIUM and a grand funeral pile, on which they ſcattered crowns of flowers.

XENOPHON DE CYR. EXPED. l. 6. c. 5.

ſon; Neopolis his wife, who died ſometime before alſo lies crowned by one of her relations *.

I ought not to omit the funeral feaſts. Demoſthenes in his harangue for Cteſiphon, where he ſo vain glorioufly boaſts of being choſen in preference to Eſchines, and other fountains of eloquence, to deliver the funeral oration for thoſe who were killed at the famous battle of Chæronea, ſays: "It is not "to the public voice alone that I owe my "election to this honourable office; the "parents and brothers of the deceaſed, "whoſe duty it was to take charge of "their funeral obſequies, joined their una-"nimous ſuffrages that I ſhould be appoint-"ed. Even the funeral repaſt which our "religion has enjoined ſhould be conducted "at the houſe of the deceaſed's neareſt rela-"tion, was made under my roof. What "man ſo proper to beſtow thoſe honours "upon, as he who had the care of their eter-"nal fame?"

The

* This BAS RELIEF, has been engraved, and is now to be ſeen in the collection of the COMTE DE CAYLUS. pl. 74.

The funeral feaſt is never neglected by the modern Greeks; the neareſt relation is charged with the preparation of it, and there terminates the funeral ceremony.

I have already ſaid that fathers and mothers always follow their children to the tomb. It is expected the public ſhould be witneſs of the pangs felt on ſuch occaſions by an inconſolable parent. Sappho, to expreſs her ſorrows in the abſence of Phaon, ſays, ſhe has pierced the air with her cries, and torn the hair from off her head. To paint the exceſs of her grief in yet ſtronger colours, ſhe compares herſelf to a mother, following the diſmal proceſſion of her child's funeral, overwhelmed with miſery and diſſolved in tears*---.

The tears and piercing cries of the attendants might ſerve to aſſiſt the parent if her feelings were not ſufficiently acute to produce the

* Poſtquam ſe dolor invenit, nec pectora plangi,
Nec puduit ſciſſis, exululare comis:
Non aliter quam ſi gnati pia mater adempti
Portet ad extructos corpus inane rogos.

the expected teſtimony of ſorrow: but to the honour of the Greek women, hypocriſy has no reſidence in their hearts;---they act always from the genuine dictates of it.

S. Chryſoſtom, who ſeverely cenſures the Greeks of his days, diſapproved of their natural as well as purchaſed lamentations, and alſo of the feaſts made at their funerals; that exceſſive oſtentation of grief was not to his liking. In lieu of it we have ſubſtituted pageantry, and the pomp of a numerous train to attend the proceſſion, decorated with every ornament which the nature of ſuch an event will permit *.

The ſame reverend father, reproaches them in the following terms, "The women in "times of affliction make a vain ſhew of "their ſorrow; bare their arms, pluck the "hair from their heads, and tear their "cheeks; ſome really tranſported with un-"reaſonable grief, while others affect it from "mere oſtentation. Oh women, ye know

* Mem. de l'Academie des inſcrip. Extraits du P. Montf.

" not what ye do. Wherefore tear your " hair, diſrobe yourſelves, and cry out with " that hideous noiſe? At other times " dancing, ye imitate the frantic prieſteſſes " of Bacchus. Do ye not think ſuch pro- " ceedings offend the true God?---What " extravagance! * "---

In Greece, fathers and mothers wear mourning for their children, which continues a long time. It is a cuſtom very ancient in this country. Among numberleſs examples, one may ſuffice, which Eſchines has furniſhed us with, in that harangue where he employs all the reſources of his art to render Demoſthenes obnoxious to the Athenians. I need not inform you that polite expreſſions no more abounded in the diſputes among the Greek philoſophers, than in the contentions of their Gods and Heroes, at leaſt Homer tells us ſo. When I mention this circumſtance, I ought to obſerve that the Greek language is provided with a number of coarſe abuſive expreſſions, which the delicacy of our's knows nothing of.---But to Eſchines.---

" This

* Ser. 62. on S. John.

" This wretch," (ſays he, ſpeaking " of Demoſthenes), " in leſs than ſeven " days after the death of his daughter, and " before he had paid one tribute of ſorrow to " her memory, or any of thoſe duties which " nature and the laws of his country require, " appeared publickly crowned with flowers, " and habited in the ſplendid dreſs of one " aſſiſting at a feſtival or ſacrifice ; thereby " moſt ſcandalouſly violating every ordonance " of Gods and men.---Not even the remem- " brance of that precious gift which the im- " mortals had beſtowed on him, and the only " opportunity he ever enjoyed of being called " by the tender appellation of father, could " reſtrain him from ſo groſs an act of im- " piety. I ſpeak not this with any deſign to " inſult his misfortune, but to make the " world acquainted with his true cha- " racter."

The learned notes of M. Toureil who has tranſlated this author, prove by many quotations from the Greek writers, that parents always uſed to wear mourning upon the death of their children. Iphigenia going to ſacri-

fice, ſays in her prayer.---" * Do not after " my death cut your hair, nor take the " habits of mourning." She asks the ſame favour of her ſiſters.

Thus on whatever ſide we turn our attention, we ſhall find that this people reſembled each other in all ages. The Greeks of the preſent age, are the Greeks of any period you chooſe to mention. But this truth ſtands in need of new proofs, to undeceive thoſe who ſtill think that merit is only to be found among the ancients. Thoſe ſhall not be wanting in the letters you will hereafter receive from me. In the firſt of them we will ſtop and contemplate the tombs of the Greeks.

I am, Sir,

Yours, &c.

LETTER

* In Euripides.

LETTER XIX.

Tombs, Epitaphs, &c.

SIR,

THE tombs of the Greeks, like thoſe of the Turks and other oriental nations, are ſituated on the high roads leading into towns and villages. They are not ſurrounded with walls like ours, but are nevertheleſs a ſacred aſylum for fugitives. Racine, a faithful and exact imitator of the cuſtoms of ancient Greece, which he has ſo well ſtudied, mentions this circumſtance in his tragedy of Phædra *.

Aux portes de Trezene, & parmi les tombeaux,
Des princes de ma race antiques ſépultures,
Eſt un temple ſacré, redoutable aux parjures.

* Phædr. ac. 5. ſc. fl.

I have hitherto ſpoke of the cuſtoms of this people merely as they merited our regard on account of their antiquity; but with reſpect to their tombs it cannot be denied that they have the advantage of ourſelves in every particular, relating to utility, and conveniency. If they are always erected without the towns, it is becauſe reaſon and the natural order of things, has pointed that out to be their proper ſituation; that the dwellings of the living might be diſtinguiſhed from the abode of the dead. You will never in Greece find the temple where the eternal is adored, ſullied with the infection of dead bodies, as with us. The incenſe burnt in our churches ſeems more properly applied to diſſipate the peſtiferous exhalations which continually ariſe from putrefactions, than to the holy purpoſes of divine ſervice. If ſome great men, like Acriſes and Cecrops *, by the benefits they conferred on mankind, have anciently received the honour of interment in cities; if the emperor Conſtantine from a motive of piety, directed his

* Traité des funer. de Guichard, l. 2. p. 218.

his body to remain after death, in the church of the holy apoſtles *, which was of his own founding; if ſince that the ſame diſtinction † has been granted to a few biſhops of the chriſtian church, and other perſons of exemplary life; in a word, if the § emperor Leon, once granted permiſſion to bury in churches; it was a practice ſo much abuſed in ſucceeding ages, that the continuance of it has been forbid by ſeveral of the §§ general, ſynods or councils of our chriſtian biſhops; as well to maintain the dignity of the church as to guard the lives and health of its faithful children; but

* *In eccleſia quam ipſe eo conſilio ædificaverat*, SOCRAT. l. 1. cap. ult.----According to St. John Chryſoſtom, his body was depoſited in the porch of the church. *In epiſt. 2. ad cor hom.* 26.

† Evad. l. 4. cap. 30. Vita fulgent. cap. ult.

§ Nov. 820.

§§ Synod of Aux. in 545. can. 14. capit. Theodolph. ar. 9. coun. of Nantz in 660. of Meaux in 895.

but it is a practice now persued to the most shameful excess, in all the parishes within the jurisdiction of France. The ancient Greeks most scrupulously observed that wise law which prohibited interments in their temples, or even within the walls of their cities. It was a law generally received throughout all Greece, and ought certainly to be adopted by all nations desirous of establishing the police of their cities upon the best footing *.

In Greece the fineness of the marble, the ornaments of architecture, and the epitaphs on the tomb itself, point out the rank and occupation of the deceased †. On the tomb of a sculptor most probably you will find a chissel: on that of a soldier, the arms of his profession; and in like manner of the rest. This custom is of long standing among the Greeks.

"Meniskus (says Sappho) decorated the "tomb of Pelagus his son, who was a fisher-"man,

* *Hominem mortuum in urbe ne sepelito neve urito.* Law of the 12 tables.

† Traité des funer. p. 114.

" man, with an oar and a net; inſtruments " expreſſive of his laborious and dangerous " calling.

Thus the ghoſt of Elpenor, ſays to Ulyſſes, " * Erect a tomb to my memory, and " let it be near the ſea ſide, that my diſaſtrous " fate may be made known to paſſers-by; do " not forget alſo to have an oar engraved upon " it, as a mark of my profeſſion, and of the " ſervices I have rendered you".

Archimedes †, according to Plutarch, deſired his parents not to ſuffer any other ornament upon his tomb than a cylinder and a ſphere. Theſe he deſired might alſo ſerve for his epitaph.

The epitaphs of the modern Greeks are wrote with that ſimplicity, which ſo much characteriſed thoſe of their anceſtors, and was ſo happily imitated by the Romans. Such are the epitaph § Callimachus made for his father

* Odyſs. l. 21.

† Plut. life of Marcell.

§ Nonn. Ep. Penthel. l. 46. v. 518.

father Baltus, and thoſe Virgil and Tibullus deſigned for themſelves.---

The Indian philoſopher, who with ſo much firmneſs and bravery, threw himſelf into the flames at Athens in the preſence of Auguſtus, and to the great aſtoniſhment of the Greeks, had no other epitaph on his tomb than this ſimple inſcription ;

Here are depoſited the aſhes of Zarmano Chægas, an Indian of Bargoſa, who, according to the cuſtom of his country, encountered a voluntary death *.

Moſt of the ancient inſcriptions, ſhow the reſpect they entertained for the aſhes of the dead, and for the tombs which incloſed them; an example of this is to be met with at Thyatira, atteſted by M. Smith, M. Spon, Mr. Wheeler, and Mr. Peyſſonel §.

" Fabius Sozimus cauſed this tomb to be " erected, near the conſecrated olive-tree, " which

* Hiſt. of the emp. of Crev. l. 2. p. 74.

§ Th. Sm. note 7. Eccl. p. 18. Voy. de M. de Peyſſon à Sardis.

" which ſtands in the Chaldocian field, by the " ſide of the great road at the entrance of " the city ; for the reception of himſelf and " his dear wife *Aurelia Pontiana* *, and for " them alone.---Should any impious hand " dare to violate this foundation, he will " not only incur a fine of thirteen hundred " *denarii* of ſilver, but ſuffer the puniſhment " aſſigned by the laws to thoſe ſacrilegous " felons who diſturb the aſhes of the dead " to rob their tombs." This ſpecies of robbery was formerly ſo common, that in the time of S. John Chryſoſtom, the priſons were filled with malefactors committed for that offence. § The ancient Greeks forbid the interment of many perſons in one tomb, except they were of the ſame family. The epitaphs which ſtill remain inform us, that penalties were affixed in caſes of diſobedience †.

Thoſe

* Τη γλυκυταγη αυτου γυναικι.

§ Homil. 60. on St. John.

† Rec. de M. le Comte de Caylus. Voy. de Sponto 2. p. 165.

Thoſe tombs for many ages continued unviolated, but avarice, ignorance and a falſe zeal, has ſince prevailed to the deſtruction of the fineſt monuments of that kind. The hiſtorian of the lower empire ſays, they raked the aſhes of the dead in order to ſeek for whatever valuable temporalities might be depoſited with them; they even carried away the marble of which they were built; and under religion pretences outraged humanity. The emperor Valentinian was obliged to erect a law expreſsly to puniſh thoſe vile ſacrilegiſts *.

I need not obſerve that though the magnificence of tombs is produced in many caſes from the ebullition of vanity and riches, it is in others the recompenſe due to valour and merit, and in particular to thoſe heroes who have ſignalized themſelves in the cauſe of their country.---Cyrus bewailing with Panthæus, thefall of Abradatus, in order to conſole him, promiſes to erect a ſuperb monument

* Du 13 Mer. 447. t. p. 192. Hiſt. du Bas-Empire.

ment to the memory of their deceaſed friend *.

Who can read without emotion the following inſcription on an ancient tomb at Thebes?

" My father and mother honoured my " body with their tears; performing around " my inſenſible tomb, the cuſtomary funereal " rites; but my ſoul is gone to the manſions " of the juſt. My father was an Italian by " birth, named Adæus: my name Nedy- " mus, and, with vanity it may be ſaid, " I died regretted by many. I lived only a " few years, being born to enjoy but a ſhort " life, by the cruelty of an inconſtant age. " We muſt all ſubmit to fate. Kings them- " ſelves are not exempt from its laws. My " father, Zoſimus, who ſighs inceſſantly after " my immortal ſoul, cauſed this to be in- " ſcribed on my tomb §."

Sometimes the ancient epitaphs contained a ſhort deſcription of the perſonal beauties

* Xenop. Cyrop. l. 7.

§ T. 2. inſc. anc. p. 15.

of the deceaſed. The ſame author tells us, he diſcovered an inſtance of it at Athens, on the tomb of a young woman called *Cilitia Charitopis*, who died in the flower of her life, "her "hair was of a light colour, her eyes ſoft "and languiſhing, her complexion of ſnow, "&c. *."

Beſides theſe tombs, they have little grave-ſtones, which anciently, as now, ſerved to acquaint the reader with the name of the perſon buried there. The Turks have adopted this cuſtom §.

At Athens, ſays Pauſanias, thoſe brave citizens, who fell in the ſervice of their country, are interred by the ſide of the road that leads to the academy; their tombs are known by pillars ſet up for that purpoſe, whereon are marked the names of the deceaſed, and the places of their nativity.

It is impoſſible to turn one's eyes towards thoſe immenſe plains formerly covered with flouriſhing

* Spon. t. 2. p. 39.
§ Diod. l. 15.

flouriſhing cities, the ſeat of arts, and the glory of the univerſe; now ſtrewed with the ruins of temples, and the dreary monuments which incloſe the remains of ſo great a people; without ſhedding a tear of regret at the inſtability of human grandeur. Nor is it poſſible to forget an expreſſion of Sulpicius, on the ſame occaſion, *ubi tot oppidorum cadavera projecta jacent*; a very fine image of the decay of this country in his days; he makes uſe of it in a letter of conſolation to Cicero on the death of his daughter Tullia; pointing out to him how inconſiderable his loſs was in compariſon with the deſtruction of thoſe notable monuments, ſo much more ſolid and durable in their nature, then become the wreck of time.

"Learn hence ye vulgar ſouls, to die
"without repining *."

Life is held by the moſt brittle tenure; youth full of levity and diſſipation, miſpends the

* Malherbe.

preſent hour, without thinking of the future. Man arrives at maturity of judgment, but by ſlow degrees; and when he has once attained it, the remaining part of life is too ſhort to make an advantageous uſe of the acquiſition. The inſtant he comes to the perfection of his reaſon, his powers decline. Nature is always in motion; ſhe muſt either advance or recede. In this poſition all things are involved. Every being carries with it, in its progreſs, the cauſe of its deſtruction. The fruits of the earth having gained a perfect maturity, begin to corrupt.

The moſt ſtoical inſenſibility muſt be moved at the ſight of the devouring havock, death has made in this country.

It is but juſt ſometimes to pay the tribute of a tear to the remembrance of our departed friends. Faithful to this principle, the Greeks from time to time deplore the loſs of thoſe who have been dear to them in life, by an affectionate ſigh or tender tear vented on the tomb of the dead. How different this from the formal ceremony obſerved

by

by us on ſuch occaſions, and that by the injunction of our religion! But is it at all ſurprizing we ſhould be ſo much eſtranged from nature, who reject with indignation, as groſs and indelicate, every circumſtance capable of exciting our natural ſenſibility?

The greeks celebrate the feſtival of Eaſter with great joy and ſplendour, accompanying it with entertainments and public dances. One day of that ſeaſon is alſo ſet apart for a viſit to the tombs, where they reſort in great numbers to bewail the loſs of their relations and friends:---perhaps they take the ſame occaſion to deplore the *manes* of departed liberty.

"Thus," ſays an ancient Greek (quoted "by Athenæus) "we follow the example of "the Poſſidonians, a people dwelling on the "Tyrrhenian coaſt. They were formerly "Greeks, but ſunk into a ſtate of barbarity "and ſloth, under the dominion of the Tyr-"rhenians and Romans. Their conquerors, "who compelled them to adopt their lan-"guage and cuſtoms, permitted them alſo to

" have one day of jubilee, when they might " annually assemble together. On this occa- " sion they were indulged with a free " conversation in their own language, and " permitted to speak without restraint of the " laws, customs, and transactions of past " times. This meeting instead of a joyous " festival, which was the design of the instit- " ution, proved always the source of la men- " tation and distress, by reviving the idea " of their former felicity, which naturally " led to reflections on their present deplora- " ble condition *."

You will readily conceive that the Greeks under the dominion of the Turks, have as much cause for affliction, as the Possidonians, who considered the Romans as no better than Barbarians.

The *amor patriæ*, which prevails so powerfully in the people of all countries, is among the Greeks, strengthened by circumstances, that happily for us we are not acquainted with

* Aristox, in Athenæ. l. 14.

with, and accounts for their attachments to the tombs of their anceſtors. You would be ſtruck with the animated and affecting deſcription in the hiſtory of the Lower Empire, of the behaviour of the Niſibians when compelled by the emperor Jovianus to quit their native land, which he was about to deliver up to Sapores, king of Perſia, in orderto obtain peace from that prince. You will find alſo in the ſame author, a circumſtance not leſs intereſting and unfortunate for this people, tho' a much more recent tranſaction; I mean the expulſion of the Greeks from Belgrade by the Grand Signor in 1739, when that place was delivered up to him by a treaty with the emperor.---They were forced, ſays he, to wreſt the women from the tombs of their husbands, their children and fathers, to which they clung, and ſupported themſelves, until ſpent with tears, and fainting with grief, they were borne for ever from the remains of perſons ſo dear to them *. Here we have the ſame ſtriking images, the ſame force of paſſions which animated the ancient

* Hiſt. du Bas-Empire.. t. 3. p. 414.

ancient Greeks in every affecting ſcene of nature.

"In the public ſquare of Phigalia in Arcadia," ſays Pauſanias, "*you may ſee the ſe-"pulchre of the brave Oreſthaſians. The "Phigalians, once a year pay the tribute of "affection to their remains, by ſhedding tears "on their tombs".

At Elis, † they erected a *Cenotaphium* in honor of Achilles, conformable to the directions of a certain oracle; and at the celebration of the funeral games, about ſunſet, upon a day fixed for that purpoſe, the women pay their devotions to Achilles; and proſtrating themſelves before his monument, let fall tears of ſorrow; ſtriking their breaſts at the ſame time from regret for the unhappy fate of their hero.

The Greek women of the preſent age are ſatisfied with tearing ſome hair from their head, and ſpreading it on the tomb, formerly

* Tom. 2. p. 212.

† Id. p. 58.

ly their long, beautiful treſſes were always a devoted victim to the *manes* of their relations and friends. That beautiful ornament, the hair, which the ſex were ſo tenacious of upon all other occaſions, was offered without reluctance at the tomb. They cut it off cloſe to the head, and depoſited it upon the monument.

" Here lie," ſays Sappho, " the aſhes of " the lovely Timas, who was ſuddenly " ſnatched from the altar of Hymen, to in- " habit the gloomy regions of Proſerpine. " Her companions lamented her death with " the uſual demonſtrations of ſorrow. The " fine ſacrifice of beautiful hair ſcattered " on her monument are precious tokens of " their grief."

A ſacrifice of this kind, conſidering the eſtimation in which fine flowing treſſes of hair, were held by the Greeks, was no equivocal mark of tenderneſs and grief. Oh charming proſpect! how many delicious moments have I paſſed in contemplating the tombs of Greece! My imagination has hovered over your whole extent like thoſe melancholy

melancholy birds who take ſo much delight in fluttering round you.

Yet after all, do not imagine this view of mortality among the ſcattered tombs, is altogether diſmal and forlorn. The ſpecies of horror ſuch a ſpectacle impreſſes on an honeſt and gentle mind, is greatly alleviated by the variety of objects that ſurround him. Curioſity, and even humanity, finds a ſweet ſatisfaction from the inſcriptions, which give, as it were, language to the tombs, and where too after unfortunate mortals receive the firſt recompenſe of their virtues from ſociety. Envy being ſilenced, the veil is removed that kept merit and juſtice aſunder. What a pity it is that artifice, lying, and hatred ſhould poiſon ſo many of the ſprings of life. It is on the tomb only we muſt expect our virtues to be blazoned, and even then we muſt ſtand indebted to the piety of our relations or the fidelity of our friends for this act of juſtice. An agreeable walk generally leads to theſe monuments *, where our principal dwelling

* They ſtill ſay Μνηματα, *monuments*, from μναομαι, which ſignifies to remember.

dwelling place is already marked out. It ſeems in ſome degree to unite us again to our friends, whom fate had for ever ſeparated us from, and never fails to furniſh us with very uſeful reflexions.

If at any time being ſolitary, and without the means of amuſement, cares intrude; or my imagination, a prey to vague ideas, and ridiculous ſurmiſes, yields to every impreſſion; if weary of purſuing theſe chimeras of the brain, I ſeek for pleaſure and entertainment, throw myſelf into the boſom of a friend, where I can unburthen my mind without reſerve, and fly my own company becauſe incapable of entertaining me; or whether diſguſting company keeps too long poſſeſſion of me; in all or any of theſe caſes, when ſooner or latter the natural vigour of my mind begins to return, I ſeek the tombs. There I am ſure to find myſelf; turn which way I will, I regain tranquillity, and a right way of thinking.

How often at the ſolemn hour of midnight, ſeated on the monumental marble, among theſe ſilent, though eloquent remains of wretched

wretched mortality, have I ſaid to myſelf: behold me the ſole ſurvivor of the univerſe, between the ſleep of nature, and the ſleep of death; the eternal ſleep of thoſe who have bid adieu to this life. I wake; enjoy the proſpect of a clear and ſpangled horizon; taſte, as it were, the bliſs of renovated life; and feel the moſt exquiſite ſenſations nature is ſuſceptible of: for what can ſupply the mind with more abundant means of delight, than the ſolitary contemplation of nature ſunk into the ſoft manſions of repoſe. The time is near at hand, when I ſhall follow the crowd of mortals who preſs forward to eternity,---who every moment ruſh into the dark abyſs of eternal night.---

But the moon ſuddenly piercing the tufted foliage of the diſmal cypreſs, opens a view to the mournful whiteneſs of the thick-ſown monuments, extending over all the plains. This ſoft mild luminary has diſperſed the dark ideas that ſurrounded me, which formed, as it were, a thick cloud before my eyes, reſembling the black ſuffocating ſmoke, ariſing from a pile of green wood juſt lighted.

Let

Let us paſs on to yonder mountain, and take a view of the *environs* of Conſtantinople. The beauty of the proſpect will be improved by the ſtillneſs of the night, which, according to an old poet, now no longer read *,

Deſſus ſon char d'ébene environé d'etoiles,
Dans le ſombre univers repreſente le jour.

In the mean time the winds, as if lulled to reſt for my conveniency, permit a perfect calm to govern both theſe as, while the glances of that benificent luminary are reflected on the ſurface of the water in figures uncommonly beautiful. By the favour of thoſe gentle ſtreaks of light, what a glorious ſpectacle is exhibited. What a contraſt, ſhould one turn again towards the tombs, which are juſt diſcernible, through the viſto made by the ſeparation of the leafy branches of the trees, whoſe ſpreading ſhade increaſes the horrid gloom that reigns on every ſide? I compare this ſhort repoſe of nature, now about to regain her former ſtate of ſpirit and activity

* Chapelain.

to that long ſleep which has robbed me of my deareſt relations and friends, without rendering me any equivalent for the loſs. This idea enables me to look forward without diſmay into the ſhort term of thoſe rapid days, which precipitate my ſteps towards the laſt abode of mortals.

" Why ſhoots the corn, and riſes even " to the height of man's ſtature ?" ſays Epictetus ; " Is it only to ripen and be " cut down ?---It is the ſame with man *."

" When," ſays he, " ſhall I again behold " the towering city of Athens ?---Alas ! my " friend, canſt thou behold any thing more " glorious than the ſun, the ſtars, and the " ſea ?---If thou art ſo much afflicted to have " loſt ſight of Athens, what will be thy " condition when the ſun ſhall be with- " drawn for ever from thy view ?"

Theſe reflexions ſo natural, yet true, recal to my remembrance Pouſſin's famous landſcape, where the young peaſants of Arcadia,

* Epict.

Arcadia, leading up the jovial dance, ſuddenly ſtumble on the tomb-ſtone of one of their female companions, dead in the flower of her age, with this ſhort inſcription, *Et in Arcadia ego*: "I like you was once a happy "inhabitant of theſe plains". This accident ſtops their mirth, and puts at end to the meeting.

What concluſion may be drawn from theſe things? What other than that the Greek tombs far from diminiſhing the beauty of the country, ſerve to render it more intereſting and agreeable.

This accounts for the works of the ancients being ſo often interſperſed with reflexions, naturally conſequent of ſuch ſcenes. They could neither go out of their towns, nor return to their habitations, without encountering theſe monuments. Thus the image of their anceſtors was conſtantly before them. Reading and contemplating ſo often among the tombs, it may be ſaid that they dwelt more with the dead than the living.---It is, doubtleſs, to this circumſtance we are to attri-

bute thoſe ſudden tranſitions in the poets of old, from the moſt lively images of ſports and pleaſures, to ſome deſcriptive picture of mortality.

Old Anacreon drops his crown of myrtle at the foot of a cypreſs tree, under which his tottering knees obliged him to repoſe. Horace, in the midſt of feſtive mirth, ſtopped ſhort by the fancied noiſe of funeral lamentations, cries out, that he ſees a tomb covered with briars and thorns, at the end of the flowery walk where he was gathering the roſes of voluptuouſneſs.

Such was the philoſophy of the heathens: that the levity of riot, and the conſideration of immortality, were promiſcuouſly perſued at the ſame times, and in the ſame places. The modern Greeks having beſtowed the tribute of a tear on the remains of their friends, feaſt and dance on the ſtone, yet moiſt with the firſt ſolemnity. Chriſtian philoſophy deplores that exceſs of frenzy and error,--- and fixes our ideas on objects more noble, important, and conformable to the dignity of

of our being; but above all infinitely more likely to procure true happineſs to its followers. But it is not for me to point out to you the difference between two ſyſtems, with both of which are you ſo much better acquainted than myſelf.

I am, Sir,

Yours, &c.

SUPPLEMENT to the NINETEENTH LETTER.

Ruins.

SIR,

THE foregoing meditations were generally the fruits of a ſolitary walk among the tombs. Being alone, I met with leſs interruption to my reflexions, and could therefore ſtudy the diſplay of nature ſo extenſively unfolded, with more accuracy and attention. The number of curious epitaphs which ſurrounded me, were the only objects that could in the leaſt divert my attention; though I have ſometimes been equally well ſatisfied to take for a partner in my reſearches one of thoſe thinking beings who are never alone: one who, like myſelf, delighted in contemplating a fine landſcape decorated with ancient ruins and monuments, which always ſerve to fix and detain the attention of the curious. A man who can view theſe objects without

without tracing them to their ſource, will conſider them merely as ſo many heaps of rubbish; but the man of penetration and reflexion will diſcover in the moſt deſolated ruins, the ancient edifice, the triumphal arch, and the wonders of art. Theſe monuments ſerve to point out to us the blind fury of mortals, who have deſtroyed, with more rapidity than time itſelf, the works of their own raiſing. Of all thoſe towering ſtructures which have immortalized the artiſts who erected them, the wrecks only remain. It is to hiſtory, or ſome precious relicks of literature, that we are indebted for the knowledge of the Greek heroes and artiſts of antiquity. Of this ancient temple nothing is to be ſeen but a few broken columns, a thick wall half deſtroyed, and covered with weeds, or a few mutilated pillars of marble. The *ſarcophagi* are preſerved in ſomewhat better condition, the approach to them being defended by the brambles and ſerpents with which they are ſurrounded.

Behold in like condition, on yonder moraſs covered with reeds and bulruſhes, how the remains

—

remains of the ancient temple of Epheſus lie ſcattered *. Some of the diſperſed fragments yet ornament the banks of the deſerted Cayſter. The traveller, ſtruck with the ſight of ſuch auguſt ruins, meditates in ſilence on the fate of man, and the deſtruction of thoſe magnificent works, which by the ſubſtance of the materials, and the force of their combination, ſeem to have been deſigned for eternal permanency. The truly curious, and a friend to the arts, takes his ſtation on the baſe of a disjointed column, deſigns a broken capital, or other detached piece; and ſketches a view of the remaining part of the edifice, which his pencil in ſome degree reſtores to form. The trouble of the undertaking is forgot in the immenſe pleaſure derived from a ſucceſsful draught of the fine images he has traced out, to be retouched at his leiſure with more accuracy and elegance.

While my companion was engaged with his

* Tournf. t. 3. p. 397.

his pencil in ſtriking out the likeneſs of thoſe objects, my time was employed in committing to paper the ideas which the contemplation of them created; and that he might proſecute his ingenious deſign without interruption, I took the ſame opportunity of ſketching what I have now the pleaſure to ſubmit to your judgment and conſideration; who am,

Sir, &c.

LETTER

LETTER XX.

A Turkish Funeral.

SIR,

I Have been favoured with an opportunity of commodiouſly viewing the ſolemnities practiſed at the interment of a Turk: the deſcription of which will not unaptly follow what I have juſt related of the Greeks.

It was from a Kiosk at the bottom of our garden *, that I was a ſpectator of this ſcene: a ſituation from whence the eye is moſt luxuriantly entertained with a delighful proſpect of the whole port of Conſtantinople. Under this Kiosk, by the ſide of the great road, you are preſented with a full view of a cemetery

* In Pera, oppoſite to the hotel of the French ambaſſador.

cemetery (belonging to the captain of a Turkiſh man of war) ſurrounded with balluſtrades. By lifting up the blinds of the window, I had a very diſtinct view of every thing that paſſed on the occaſion, without the poſſibility of being ſeen myſelf. The danger of inhaling the plague, and the risk of being diſcovered by the Muſſulmans, who would be highly offended at the approach of an infidel at ſuch ſolemnities, generally prevent the Europeans from coming near enough to obſerve particulars; for which reaſons you may expect a more faithful detail of incidents from me than can be expected from the accounts of moſt travellers.

About ten in the morning, while the grave was preparing, a number of ſlaves and the women of the houſe were ſeated in the cemetery; ſoon after they were joined by other women, and an univerſal concert of grief commenced. After this prelude each in ſucceſſion applied herſelf to one of the columns, with which the Turkiſh tombs are uſually adorned, embracing it, and crying, "*Ogloun*, "*Ogloun, ſana Muſſaphir gueldi*: Behold my "child, behold a ſtranger, (or gueſt) who

"now

now approaches. With one accord their grief is renewed; the tears flow faſter, and their ſobs grow louder. This ebullition of ſorrow is however but of ſhort duration; it vaniſhes with great expedition, and is ſucceded by a calm and ſocial converſation.

About noon a diſmal ſound accompanied by piercing cries of woe ſuddenly burſts forth. This announced the arrival of the proceſſion. Firſt appeared a Turk, carrying on his head a little box; four other Turks bearing the body on their ſhoulders *; then followed the father, relations, and friends of the deceaſed, forming a numerous train. Being come to the entrance of the cemetery, the howlings ceaſed and a battle enſued. The man who carried the box having opened it, ſeveral copies of the Alcoran flew out. A crowd of Turks, young

* When ever a Turk chances to meet a funeral proceſſion, if on horſeback, he gets down, and takes one of the poles of the bier, which he carries, till ſome perſon comes in the ſame manner to relieve him. The Turks look upon it as a religious duty.

young and old, immediately engage for the poſſeſſion of them; thoſe who were happy enough to ſucceed, ranged themſelves in a circle about the Iman, (a ſort of Turkiſh parſon), and at the ſame time began to repeat the Alcoran, making a noiſe not unlike that of ſchool-boys conning their leſſons. Each perſon receives for this ſervice ten parats, about ſeven pence Engliſh money. You ſee that it is by the pence thoſe pious aſſiſtants are drawn forth to the combat. Men are not wanting among us who would brave the field for a much leſs ſum.

The bier being laid down at the head of the grave, perfumes were burnt near it. The Iman after reading a leſſon from the Alcoran, began to ſing prayers, in the Arabian language, but in a manner truly ridiculous. The Turks ſtanding all the while with uplifted hands, made their reſponſe of Amen to what the Iman had been repeating, in order to procure repoſe to the ſoul of the deceaſed; prayers being ended, a box or caſe was brought forward, being ſix feet in length, by three in width, made of

very thick planks. The coffin is generally of cypreſs wood, verifying what Horace ſaid of his own times.

" That the enjoyment of all ſublunary " poſſeſſions, terminated at a ſhort period, " leaving us no other property but the me- " lancholy cypreſs *."

The cemeteries of the Turks are for the moſt part planted with this ſpecies of trees. They entertain a religious veneration for the cypreſs. The box, the planks of which are looſely put together, being let down into the grave, the coffin is put into it, and other pieces of wood being laid upon the coffin, the grave is inſtantly filled: every perſon preſent doing his part with a ſhovel prepared for that purpoſe.

This is a duty which thoſe who aſſiſt at the interment never fail to pay.

The

* Neque harum, quas colis, arborum
Te, præter inviſas cupreſſos,
Ulla brevem dominum ſequetur.
L. 2. Od. 14.

The body is never ſeen, being before inhumation carried to a moſque and waſhed, and wrapped up after the method uſed with the mummies; the bier having been previouſly ſcented with drugs and aromatic herbs. Thoſe preſent at the interment pay their laſt *devoirs* according to the Roman cuſtom, by caſting looſe earth three times upon the tomb, and then retire. The Iman alone remains: approaching the grave, he bows with reverence, and ſtooping, places himſelf in a poſture ſeemingly to liſten; which he does with a deſign to inform himſelf what ſort of a meeting enſued between the deceaſed and the angel of death, who is ſuppoſed to attend about that time. After a laſt adieu he retires likewiſe. A favourable account from the Iman of the interview between the angel and the defunct, is always handſomely rewarded by the family. The Iman knows his buſineſs too well to be deficient in that particular.

On the tomb are placed two little columns, or two long pieces of marble, well poliſhed; one at the head, and (if the deceaſed be a

male) decorated with a turban, on which is inſcribed a ſhort *eulogium*, with the name of the deceaſed. The other, without any ornament, is placed at the feet.

The country about Conſtantinople is almoſt covered with ſuch kind of tombs. The dead occupy a ſpace of ground equally extenſive with that on which the city now ſtands.

The moſt ſtriking object of all theſe diſmal ceremonies, was the countenance of the father; an object which excited the moſt ſympathetic feelings in the beholders. Figure to yourſelf an old man of venerable appearance, whoſe features bore the deepeſt traces of a maſculine grief; void of thoſe efforts to engage the attention by violent diſtortions, generally the common-place affectation of hypocritical mourners who preſent to the ſpectators inutile remonſtrances, in lieu of that powerful perſuaſion which proceeds from the eloquence of ſilent heart-felt grief.

The Turks, in this particular, are, of all people, moſt worthy of imitation; ſtriking examples

examples of it are to be found among them on occaſions of public calamity. The Greek burſting out in exclamations of the moſt piercing woe, joins, perhaps the moſt lamentable complainings; the Jew overwhelmed with floods of tears, abandons himſelf to deſpair; The Turk alone ſerene, with an erect countenance, looks up to heaven, and then bows his head in token of the moſt ſubmiſſive reſignation to the will of the divine Arbiter: thereby diſplaying the ſentiments of the true chriſtian (were I permitted to ſay it) in a manner diſgraceful to many of the profeſſors of our holy religion.

If I were now to preſent you with the detail of a Jewiſh interment you would moſt certainly be provoked to exceſſive laughter. But would it not brand me with the charge of folly, to render an interment the ſubject of mirth, after having made you a companion in the ſorrows of the lovely Andromache? I intend to indemnify you for the train of diſmal ideas produced by the mournful detail with which my letters have been lately filled, by changing the topic to ſome more lively deſcription.

My next shall convey to you an account of the Greek tales, commonly called *Paramythia*; you will then fancy yourself in company with the daughters of *Minæus* *.

I am, Sir,

Yours, &c.

* Metamorph. l. 4.

LETTER

LETTER XXI.

Fables, Stories, and Romances.

SIR,

I Need not inform you that fables, ſtories, and romances are of oriental and Greek extraction; and the fruits of a lively imagination, engendered by the warmth of the climate.

They have been tranſplanted into our milder regions, and nurtured with a degree of art unknown to their original cultivators. The modern Greeks are exceedingly fond of them, and as much delighted with thoſe they have received from the Arabians, and other eaſtern nations, as they formerly were with the Egyptian tales. They are particularly pleaſed with the marvellous, and have like the ancient Greeks, their Mileſian fables *

and

* M. Huet's letter to Segrais, *ſur l'Origine des Romans.*

and romances. The old women love to relate them *, and the girls value themſelves on a good memory in repeating them to their companions. I have attended to their converſations on purpoſe to ſingle out ſome of the moſt entertaining fables, which I intend to give you. You ſhall have a faithful tranſlation, and a ſcene, ſuch as it is generally exhibited among the girls, like the daughters of Minæus §, working at their embroidery: each relates in her turn, ſome ſtory for the amuſement of the reſt.

LUCIA.

"The roſe I am now working, and ſhall "certainly finiſh to-day, puts me in mind of "a pretty ſtory I once heard of the ſhep-"herd Dimitry of Pyrgos §§. Young Fanny,

* Adſideat cuſtos ſedula ſemper anus:
Hæc tibi fabellas referat, poſitâque lucernâ,
Deducat pleno ſtamina longa colo.
TIB. lib. 1. Eleg. 3.

§ Ovid. Metam. l. 4.

§§ A Greek village, near the great aqueducts, about ten miles from Conſtantinople.

"Fanny, who uſed to bring us the ſtraw-
"berries and cream every morning when in
"the country, was one day met by that
"ſame ſhepherd, who followed her to our
"houſe, and addreſſed her with theſe
"words:"

Oh joy of my heart! my life, my ſoul! hear, and do not fly me. Liſten to the truths I would relate: I ſwear by my head, I deteſt a lie. Liſten my lovely Fanny: I am poor, earn but little, yet were I maſter of the numerous flocks of which I am but ſhepherd, they ſhould be yours. I could wish to be king of this village, only for the ſake of making you the queen of it.

"Fanny bluſhed, and ran as faſt as if her
"life had been in danger, but in running
"ſhe dropped a roſe. The ſhepherd eagerly
"ſeizing it, fixed it on his head, and cried
"out, Now am I happier than the maſter of
"my flock, or the king of the village."

ZOE.

ZOE.

" I ſhall never forget the ſcene I was a " witneſs of laſt ſummer, when at the " Iſland of Calki with my mother. Zaphiri, " our waterman, one day ſays to Rhoda " who was the miſtreſs of his affections,"

Yeſterday, my dear Rhoda, was very near being the laſt of my exiſtence; yes, upon my ſoul, my blood freezes at the remembrance of it. The angry waves rushed upon me like frightful ſerpents; the gulphs of the ſea were ready to ſwallow me up, and cloſe upon me for ever; a horrid tempeſt, the heavens black and diſmal, threatned inſtant death; my boat no longer under the government of its maſter, ſplit upon the rocks of Tonzla.--- Ah doſt thou tremble? Alas! it was thy diſdain that raiſed this ſtorm; it was thy anger, a thouſand times more formidable than the tempeſt, or even ſhipwreck itſelf, which created my diſtreſs. Thou art appeaſed, thou ſmileſt, the heavens are ſerene, and the ſea is tranquil. I am out of danger.

" I liſtened with attention to Zaphiri's " diſcourſe, and ſaid to myſelf, is it poſſible

" love

"love ſhould take up his reſidence in the "boſom of that homely fellow? for nothing "but love could dictate ſuch expreſſions. "---Shew me the moſt conſummate beauty, "who would not rejoice to be loved with the "ſame ardour of paſſion that Zaphiri expreſſes "for his Rhoda, who has not the leaſt "pretenſions to be called handſome.---

LUCIA.

"My dear Zoe, If ever you are rivalled "by a woman of underſtanding, however plain "in her perſon, be upon your guard; Hebe "herſelf muſt yield to her. The paſſion ſuch "a one inſpires is fixed on a laſting *baſis*. "Let me tell you the Perſian ſtory my fa- "ther taught me. "Come let us have a party "at the *Paramythia*: theſe pretty amuſing "ſtories will lighten our work, and we ſhall "execute it better. See how my roſe "ſpreads, that laſt ſtroke has embelliſhed it "vaſtly."

Lelia paſſed for one of the handſomeſt girls in Damaſcus. Scanbade had not the leaſt pretenſions to beauty, but ſhe was infinitely more witty than Lelia. Her father, who

was

was an Arabian phyſician, had taught her to read; ſhe could make verſes, and ſing like a fairy. Gemil was a young Arabian, rich, and of a noble family. The Damaſcans ſaid, the pretty Lelia ſhould be the wife of the rich Gemil. Scanbade piqued at the frequent repetition of this mortifying ſpeech, made the following ſong: "Blind and ſuperficial "mortal, thin keſt thou to find the ſatisfaction "of thy heart in the delight of thy eyes, "or that a momentary gratification, is to be "put in competition with a durable ſyſtem "of happineſs. Inſenſible man, open the "eyes of thy ſoul, and make a choice "worthy of thy judgment. The beauty that "ſo enchants thee, is but the morning's "flower, which in the evening fading, "thou wilt caſt it away. Quit the flowery "gardens of Damaſcus, and ſeek the "happy plains of Arabia; the plants it pro-"duces will ſtand the teſt of time, and by "proper keeping, ſend forth an odour more "ſweet and lively, than that of the morning. "Time, the rapid deſtoyer of beauty and "flowers, perfections and embelliſhes wit, "ſenſe, and benevolence."

This

This ſong ſoon found its way to Gemil. He was ſtruck with the beauty of it, and the truths it conveyed. Peace was a ſtranger to his boſom until Scanbade became united to him for life. After a long courſe of years ſpent together in uninterrupted enjoyment, the marriage of Gemil and Scanbade was quoted as a pattern of fidelity and happineſs.

Abdalmalech, who then reigned in Damaſcus *, being prompted by curioſity to viſit this renowned pair, was aſtoniſhed when he perceived the difference in their external appearance, for Gemil was handſome, and of a lovely mien. The prince himſelf being a tolerable poet, addreſſed Scanbade in the following verſes :

" What traces of beauty has Gemil diſ-

 " covered

* The fifth Caliph of the race of the Omniades, who lived in the year 684 of the chriſtian æra. This tale is related nearly in the ſame manner, in the *Bibliotheque Orientale* p. 374.

"covered in your perſon, that he ſhould "ſelect you from all the beauties of the city, "to be his wife, and the ſole object of his "affections? On the contrary, can any thing "be more the reverſe of beauty, both in form "and features, than yourſelf. Is not your "figure ſo thin as to be ſcarcely palpable, and "your complexion more like that of the "tawny African than the fair Damaſcan?"

Scanbade, ſtung to the heart by this rude declamation, replied to him directly with that freedom of ſentiment which might be expected from an offended woman of her ſenſibility and addreſs.

"What merit did the people of the earth "diſcover in you, that you above all "others were choſen to reign over them? "They have been deceived, for he alone is "worthy the eſteem of mankind who "poſſeſſes an unſpotted ſoul, like the dia-"mond, whoſe brilliancy is not clouded with "any ſpeck."

The caliph ſtruck by an anſwer ſo replete with ſpirit and propriety, charmed likewiſe with

with her underſtanding, and the poignancy of her wit, preſented her with a magnificent robe, and ſent her husband back loaded with preſents.---

ZOE.

This is a charming ſtory, Lucia, you ſhall tell it again and again until I can repeat it myſelf. It is but too true that the men deſerve the ſevereſt cenſure to bring us up in the ignorant manner they do; but it is their policy to keep us in a vile ſtate of ſubjection, and to make us believe every thing they ſay, becauſe we want that information they ſo laviſhingly beſtow upon themſelves, by travelling and books *. I am vaſtly delighted with a Turkiſh fable which Haſſan Effendi gave my brother to tranſlate for him.

Solomon the great, ſays the ſtory, after

* On veut qu'aux erreurs ſujettes,
La nature nous ait faites
Pour plaire & non pour ſavoir.

the building of that magnificent temple, ſo renowned in hiſtory, cauſed alſo a ſuperb palace to be erected for his reſidence. Birds of every kind aſſembled about this palace, and in proceſs of time the gift of ſpeech was beſtowed upon them. Among the feathered throng, was an old ſparrow, who had a young mate that he was conſtantly bickering at and quarelling with. Solomon took great delight in liſtening to the diſcourſes of his aviary, for the great as well as ourſelves, are ſometimes pleaſed with trifling amuſements. One day, the old ſparrow, being more than ordinarily exaſperated againſt his lady, burſt out in the moſt threatning manner, "Wicked huſſy, dread "my reſentment, provoke me but one jot "further, and I will bring this palace "about thy head, under the ruins of which "thou ſhalt remain cruſhed to death, and "there find an everlaſting ſepulchre. Thou "knoweſt not the extent of my power."

The poor ignorant female, unacquainted with the nature of things, believed what he ſaid, trembled, and was mute. Solomon, who had been liſtening all the while, beckoned

beckoned the angry bird to perch upon his finger, and ſpoke to him in theſe words: "Moſt puiſſant ſparrow, I am as ignorant "of thy power as that little female thou haſt "ſo intimidated. Inform me, I pray thee, "what means thou propoſeſt to make uſe "of to deſtroy ſuch a maſſy pile of building "as the palace in which I reſide?" The ſparrow, reduced to the moſt humiliating ſituation, anſwered him thus: "Great king, thou "haſt overheard a diſcourſe I did not intend "for thy ear; and thereby brought "me into a ſtate of the greateſt confuſion. "I know perfectly well my own capacities, "and that I am ſmall and feeble but let me, "I conjure thee, oh king! *play the bravo* "*with my own wife.*

LUCIA.

"My dear father, you come very oppor-"tunely, let me kiſs your hand, you are "fatigued, recline upon the ſofa, I will rub "your forehead with this ſoft handkerchief, "while my ſlave's little girl refreſhes you "with the air from her fan; and my mother "ſhall get ready for you ſome of thoſe cakes

" you are ſo fond of. Then my deareſt papa
" will not refuſe us one of his pretty ſtories.
" What a number of charming fables you
" have in your collection! I know when
" you have recovered your ſpirits, you will
" indulge both Zoe and myſelf with this
" favour: beſides I have another roſe to
" finiſh, and cannot proceed without ſome
" amuſement to lure me to it."

What you deſire my dear child, you ſolicit in terms ſo engaging and tender, that it is impoſſible to refuſe. Let me repoſe a moment, and I will proceed.

But you moſt not expect at my age, ſtories calculated merely to entertain; to inſtruct you will be my principal object.

There lived at Epheſus, a Greek, called Nicander, who was rich and powerful; he was no leſs virtuous and learned. Being accuſtomed to ſcenes of happineſs and ſplendor and a ſtranger to misfortune, the death of his wife, which happened early in life, rendered him inconſoleable: and a dreadful conflagration that deſtroyed a great part of the city, reduced him

him to a very low ebb of fortune. This laſt ſhock was too ſevere to ſupport himſelf under; it plunged him into the deepeſt affliction. An ancient poet * has told us, that *A misfortune derived from our birth, or contracted in our infancy, ceaſes to be a misfortune in our riper age. It changes its appearance, as the heart becomes habituated to it. But nurſed in the lap of eaſe, and a brilliant fortune, it is hard to endure a reverſe of circumſtances.*

Nicander abandoned by fortune and his friends, left his native city, in order to ſpare himſelf the mortification of daily beholding a ſet of ungrateful wretches; and perhaps to avoid the diſagreeable neceſſity of ſeeing the partakers of his opulence, the ſcoffers at his poverty. He retired to a monaſtery, ſituated in a country far diſtant from any city, until he had cauſed a hermitage to be built, where he might live in a ſolitary and tranquil manner, and take with him all the remains of his family, which conſiſted of two ſons and a daughter.

* Euripid. Iphig.

ter. Thither he retired and took the care of their education upon himself, ſpending the greateſt part of his time in inſtructing them. Soured by the ingratitude of the world, his leſſons were not of that kind which tended to make them uſeful members of ſociety; nor had they any example from him to excite an emulation to labour or a knowledge of the arts: of conrſe they became ſavage in their manners and of a ſlothful diſpoſition. The father obſerving theſe qualities form, as it were, a part of the character of his children, could not avoid reproaching them on that account; asking at the ſame time, by what means they propoſed to ſupport themſelves in the world after his deceaſe, as they would then find themſelves reduced to the neceſſity of being the artiſans of their own fortunes? You will be incapable, ſaid he, of ſupporting yourſelves, or of being ſerviceable to mankind. Whenever that ſhall happen, anſwered the eldeſt, educated as we have been, in retirement, and at a great diſtance from the buſy world, when we have carefully performed the laſt offices of dutiful children to the beſt of fathers, what ſhould

we

we propoſe but to tread in his ſteps, and become in our turn the occupiers of his hermitage. Theſe words had the force of an oracle with the father. He was ſtruck with the error he had been guilty of in the mode of education purſued with his children; and prepared with all poſſible expedition to embark with them at Smyrna, and proceed to Corinth. Being a man verſed in all the branches of literature, he opened a ſchool, and like Socrates and Plato, delivered leſſons of morality to his pupils. The rapid improvement made by thoſe under his care, augmented his fame. Their numbers increaſed every day; and ſo liberally did they reward him that he was enabled to give inſtructions to the poor, *gratis*. The force of his doctrine operated ſo powerfully on the mind of the Corinthians, that the libertiniſm of its youth, for which it had been formerly reproached, yielded to oppoſite principles. He endeavored to render virtue amiable, and taught men to hold riches in contempt. His precepts were generally conveyed in the following manner:

One day, ſaid he, that the remembrance

of

of my misfortunes took poſſeſſion of me, and ſunk me into the moſt violent degree of affliction, in the bitterneſs of my grief I cried out, Oh! Fortune, cruel Fortune! And inſtantly ſhe appeared before me.

My ſon, ſaid ſhe, wherefore doſt thou accuſe me? Be a witneſs of the treatment I receive from complaining mortals!

See that man, whom I have protected againſt the perils of war, and reſcued from the fury of Mars, whom I have loaded with benefits; he thinks I ought to continue to ſhower my favours upon him through every department of life; and forces me to deſiſt from any further connexion with him, becauſe he would treat me as his captive: he knows not how to make a right uſe of his friend.

Another hides my gifts; my favours render him miſerable; he conceals me,------ ſhuts me up: in order to ſave myſelf the trouble of any further attachment to ſuch a ſanguinary, avaricious companion,----I am compelled to abandon him.

That greedy trader whom I would ſatisfy in every reaſonable wiſh, continues my acquaintance, with no other intention but to expoſe me on the waves, to a cruel ſhipwreck: the veſſel periſhes; I fly from him; he cries out againſt my inconſtancy. Is he worthy of an anſwer?

They ſay I am blind; and not without reaſon; but ſee to what a ſituation the injuſtice of mankind has reduced me; to ſcatter my gifts without meaſure or diſtinction, and to tire thoſe who run after and court me.

I had once an inclination to heap favours on a philoſopher, who lived in the country, the only ſeat of innocence and felciity; my gifts ſerved but to corrupt his morals, and harden his heart; inſtead of diſperſing my bounties, he accumulated them; and the place of his nativity, the aſylum where he had ſo long dwelt in peace and tranquillity, he contemned. Learn from this, Nicander, to prize my frowns, in preference to my favours. Ceaſe to utter unſeaſonable complaints

plaints. Having ſaid theſe words, ſhe fled. I ſtrove to detain her: my efforts were vain: to my utter confuſion ſhe eſcaped,---and I have never ſeen her ſince.

In this manner, Nicander allured the minds of his diſciples to the obſervance of his inſtructions. His eldeſt ſon by this time having gone through a courſe of ſtudies, contracted an inclination for a commercial life. His father having furniſhed him with a ſum ſufficient for the purpoſes required, he embarked for Egypt; and having made many proſperous voyages, managed his affairs ſo well, that in a few years he became a rich man: his brother having practiſed phyſic with great ſucceſs both at Athens and Corinth, eſtabliſhed at the ſame time his reputation and his fortune.

A young Mitylenian who had ſtudied three years under Nicander, came to him one day, and addreſſed him in the following terms: "I am come, my dear maſter, to take my "leave of you; believe me I part from you "with the greateſt regret. I ſhall never be "able

"able to return the benefits you have con-
"ferred upon me, for you have endowed me
"with every qualification moſt deſirable to
"human nature, wiſdom; the love of induſ-
"try, and the knowledge of mankind. Still
"there is one favour in your power to grant,
"on which my happineſs depends: give me
"your daughter for a wife. I pretend to
"offer myſelf as worthy of her, becauſe your
"inſtructions have authorized me to make
"ſuch a declaration. My father's eſtate
"you know, is very conſiderable, and ſettl-
"ed upon me. Nicander overwhelmed
"with joy, embraces him, uttering with rap-
"ture theſe words; ſon of the virtuous Dra-
"con, thou doſt ſufficiently recompenſe me
"for all my paſt ſorrows, by the pro-
"poſal thou haſt made, and haſt relieved
"me from the anxiety of providing for the
"future happineſs of my daughter; her
"virtues, will, I hope be a ſufficient dowry
"in your eſtimation. The pleaſure I feel at
"lighting myſelf the hymeneal torch before
"theſe eyes are cloſed, is too great for ex-
"preſſion." After the celebration of the marriage, he ſent for his ſons to receive his

benediction, along with the new married "couple: Children, ſaid he, you have now no "longer any occaſion for me, I may take my "leave of you, and retire to the place which "I have deſigned for my laſt repoſe." His children, throwing themſelves at his feet, beſeeched him to alter his purpoſe, and remain with them. Claſping them to his boſom, he embraced them all, and with a flood of joy burſting from his eyes, fell into their arms. The good old man ſunk under the joy with which his heart was filled,---and paid the debt of nature on the ſpot. His remains were carried to the retreat he had choſen for his burial-place, and his children faithful to his memory, never omitted an annual oblation of tears at his tomb.

LUCIA.

"That ſtory is as intereſting as one you "told us of the Sultana, wife of Ibrahim Pa-"cha, the Grand Vizir, who met with ſuch "an unfortunate end. If you will repeat "it to Zoe, who is too much affected with "the fate of the good old Corinthian, to

"be

" be able to join in the requeſt, I will give
" you a kiſs for her."

" I can never refuſe Zoe, nor you, any
" thing. " The Grand Vizir, Ibrahim Pa-
" cha, ſtanding at a window in his pa-
" lace, obſerved a man paſs by whom he
" thought he knew. This happened to be a
" Turk, who was reduced to the laſt extre-
" mity of poverty, and without a morſel
" of bread for his craving infants. Preſſed by
" the violence of their cries, he was going to
" ſell his cloak, being the only thing he
" had not yet diſpoſed of. Ibrahim Pacha
" ordered the Turk to be brought before
" him; but having examined his features,
" perceived he was miſtaken in the man.
" He asked him however ſome queſtions
" about his affairs; as, who he was? where
" he was going? and the like." " Sir, ſaid
" the Turk, the perſon you have deigned to
" caſt your eyes upon, is an unfortunate man
" who has not been always the miſerable
" creature you ſee him at preſent, but is now
" reduced to ſuch a low ſtate of indigence,
" as to be compelled to part with the cloak he

" wears, to buy bread for his children. He " painted his ſituation in ſuch affecting co- " lours, that the Vizir was ſenſibly touched " by the deſcription; for he was a man who " made the exerciſe of benevolence the " amuſement of his receſs from public bu- " ſineſs. I buy your cloak, ſays the Vizir, " and here I give it you again. He ordered " a conſiderable ſum to be paid to the Turk, " and ſent him with it directly to his family, " that their anxiety might be removed as " as ſoon as poſſible. Having informed the " Sultana of his adventure with the poor " man, ſhe expreſſed great ſatisfaction, and " deſired that ſhe might have her ſhare in " the charitable action, and render it com- " plete, by conferring ſome benefit on his " wife, whom ſhe ordered to be brought to " her immediately. The woman came in- " ſtantly to the palace, accompanied by her " ſiſter, decently dreſſed. The Sultana com- " manded all the young women of the " ſeraglio, in number about two hundred, " to give her each a robe, which brought " together filled four large trunks. That " nothing might be wanting to render her

" kind

" kind intentions efficacious, ſhe preſented " the poor woman beſide with a purſe of du- " cats, and ſent her away, promiſing ſhe " would portion her ſiſter in marriage, " when a propoſal to her liking ſhould " offer. This princeſs * ſurpaſſed, if poſ-

 " ſur-

* She was the daughter of the Sultan Achmet; and he gave her in marriage to Ibrahim Pacha, the grand vizir, who was the moſt magnificent, liberal, and popular miniſter ever known in that country. He was ſtrangled in the revolution brought about in 1730 by Patrona and Mouſlou, two men of very low extraction, who after having dethroned the Sultan, put his principal miniſters to death. The princeſs, his wife, was of a very amiable diſpoſition, and his equal in generoſity of ſentiment. Her husband being a man of great gallantry, ſhe uſed to traverſe his haunts, in order to detect him in his parties of pleaſure, which done ſhe would bring him back with great good humour to his own houſe without expreſſing the ſmalleſt reproach towards himſelf, or reſentment againſt her rivals. What was ſtill more remarkable, ſhe never claimed her rights, as a daughter of the grand Signior, who according to the cuſtom of the Turkiſh empire, has the ſame power over her husband, which he has over the ladies of his Seraglio, of a leſs elevated rank.

"ſible, her husband in generoſity; the de-
"pravity of mankind never permitted two
"beings of greater benevolence to grace
"the world at the ſame time."

To relate all the agreeable intereſting ſtories with which the modern Greeks entertain each other, would fill numberleſs volumes. Theſe may ſuffice for the ſubſtance of one letter, and alſo give you a juſt idea of the ſpirit of their converſations. I am,

Sir, &c.

LETTER

LETTER XXII.

Greek Oaths.

SIR,

IT is not without reaſon, Racine charges Campiſtron with having ſtolen two lines from Britannicus, a poem wrote by his father; and at the ſame time reproaches him, with equal juſtice, for having given them to Alcibiades!

Je réponds, Seigneur, avec la liberté
D'un Grec qui ne ſait pas farder la vérité.

If Greece boaſted a Socrates, a Pericles, a Phocion, and a Themiſtocles, as men who paid the moſt profound reverence to truth in all their words and actions, it was but to diſtinguiſh them the better from the generality of their countrymen.

The charge formerly brought againſt the Greek nation, of being addicted to lying *, remains

* *Grecia mendax* was a common phraſe.

remains in equal force againſt the preſent age. The cuſtom of confirming an aſſertion with an oath, is as familiar to the Greeks of our days as it was to their anceſtors. They are iſſued upon every occaſion, however trifling or unneceſſary: for which reaſon the truth of them is always to be ſuſpected. The perjuries of lovers have long ſince been conſidered as venial faults: but the perjuries of the Greeks are become too glaring and univerſal to find a pardon ſo readily.

The moſt common oaths among the girls in this country are ſwearing by their eyes, their ſoul, or whatever they hold moſt dear; "Tibullus, ſays, * though ſhe ſwore by her eyes,

TIBUL. ELEG. 6. l. 4.

* Etſi, perque ſuos fallax juravit ocellos,
Junonemque ſuam, perque ſuam venerem;
Nulla fides inerit. Perjuria ridet amantum
Jupiter, & ventos irrita ferre jubet.

Quamve mihi viles iſti videantur ocelli,
Perquos ſæpe mihi credita perfidia eſt!
Hos tu jurabas.

PROPERT. ELEG. 15. l. 4.

"eyes, though she called upon Juno to witness "for her, and even appealed to Venus her- "self to corroborate her assertions; she was "not the more believed. *At lovers' oaths* "*Jove smiles*; he commands the winds to "disperse and annihilate them. Behold, "says * Propertius, how our girls behave "in this particular; they swear most liberally "to attest their fidelity to their lovers; but "instantly abandon their oaths to the mercy "of the light winds who bear them far "away †."

Le zéphyr fut témoin, l'onde fut attentive,
Quand la nymphe jura de ne changer jamais:
Mais le zéphyr leger, & l'onde fugitive,
Ont bientôt emporté les sermens qu'elle a faits.

The abbé de Chaulieu, to account for this inconstancy in the Greeks, has recourse to reasons

* Hoc perdit miseras, hoc perdidit ante puellas:
Quidquid jurarunt ventus & unda rapit.

† Quinault.

PROPERT. ELEG. 21. l. 2.

reaſons which impeach the rectitude of their morals in a high degree.

Dès qu'un objet ceſſe de plaire,
Le commerce amoureux doit auſſitôt finir:
Le reſpect des ſermens n'eſt plus qu'imaginaire.
La perte du plaiſir qui nous les a fait faire
nous diſpenſe de les tenir.

It muſt however be ſaid in defence of this people that they have not been always violators of their oaths, nor defaulters in the obſervance of the ſacred ties of public faith. The Greeks, though juſtly charged with the vices of lying and perjury, have ſometimes diſcovered different ſentiments. Theſe are the people who would not ſuffer Hippolitus to proproceed in his part on the ſtage of Athens, without expreſſing the higheſt indignation againſt the author of the following line.

My tongue has made an oath; which my heart knows nothing of.

Plutarch relates with horror, theſe words of

of Lyſander, a Spartan general---Children, ſays he, "may be allured with toys; but to "deceive men perjuries are neceſſary", and adds "He who miſleads another by a falſe "oath, ſhews that he fears men, but con-"temns the gods."

It is from ſuch of the Greeks as adhered religiouſly to their oaths, that we derive an expreſſion often uſed, of being the friend of another *uſque ad aras*. Pericles, ſays Aulus Gellius *, preſſed by one of his friends to render him an eſſential ſervice at the expence of his veracity, excuſed himſelf by ſaying, *I will oblige my friends in every other inſtance, but that of offending the gods* §.

The Haliartians, a people of Bœotia, erected a chapel witout their city, and dedicated it to the goddeſſes, called *Praxidices*, or avengers; whenever they ſwore upon that altar, the oath was deemed inviolable †.

Pythia,

* Aulus Gellius. l. 1. cap. 3.

† Pauſan. t. 2.

Pythia, being conſulted by Glaucus, concerning the breach of an oath, told him, *Whoſoever commits a perjury, draws down the wrath of heaven upon himſelf, his children, and their deſcendants* *.

It is true what the abbé Maſſieu ſays, who wrote on this ſubject in a very maſterly manner, that all nations treat the oaths of poets, orators, and lovers §, with more indulgence than thoſe of the reſt of mankind.

M. Spon obſerves that the women of Athens always ſwore *by the maſter of the world* †.

Among the Romans, the women never ſwore by Hercules, nor the men by Caſtor § §.

Valerius

* Pauſan. t. 2.

§ Mém. de l'Acad. des Inſcrip.

Juravi quoties rediturum ad limina nunquam :
Cum benè juravi, pes tamen ipſe redit.
TIBUL. *Eleg.* 6. l. 2.

† *Diaton aſſendi coſmou. v.* 2. *p.* 355.

§ § Aulus Gellius l. 11. c. 6.

Valerius Maximus * imitates the Greeks, in ſaying, "I ſwear by the cottage of Ro-"mulus, by the *ſimplicity* of the capitol, "and by the eternal fires of Veſta, that the "poverty of the ancient Romans, is prefe-"rable to the poſſeſſion of unbounded riches, "among their ſucceſſors."

Nothing now is more common in Greece than to hear fathers and mothers ſwear by the lives of their children, and their own heads. This laſt is the mildeſt oath Virgil could find for his pious Æneas §.

The Greeks alſo ſwore by the head of any other perſon †. They ſtill continue the ſame practice.

Never-

* Aulus Gellius, l. 4.

§ Per caput hoc juro.

† Per reditus, corpuſque tuum, mea numina juro. *Ovid. Ep. Laod.* See alſo the notes of Meziriac on Bryſeis' ep. v. 1. p. 284.

Nevertheleſs the common form of the ancient oath is not neglected; they ſtill ſwear by their God, their ſoul *, and by the head of him whom they are about to perſuade into a belief of their veracity. Indeed no promiſe or intercourſe of confidence paſſes without an oath, leſs or more forcible according to the circumſtances of the tranſaction. They require the ſame from others, as if their own deſerved any credit.

In the twenty-third book of the Iliad, Menelaus ſays to Antilochus "Put your "hand upon your horſes, and ſwear by "Neptune that you have not uſed fraud to "circumvent me."

Oaths

Teſtor chara Deos, & te, Germane, tuumque dulce caput.

VIRGIL. ÆNEID. 4.

Juvenal, ſpeaking of the Greeks, ſat. 6.

Nondum jurare paratis
In caput alterius.

* Μὰ μὰ το θεω, μὰ τῆ ψιχή μοῦ.

Oaths are as frequent, and upon all occaſions, in the mouths of the women. "I "ſwear," ſays Anna Comnenes, "by the holy "ſouls of my parents, that I have not ſeen "a ſervant of my father theſe thirty "years * §.

I am, Sir,

Yours, &c.

* L. 14.

§ The Greeks very often ſwear by their eyes, and when agitated with paſſion, open their hand, making an offer to ſtrike the eyes of the perſon they attack, ſaying, *naſta mathiaſou*: this geſture among the ancient Greeks, was a ſign that the party using it, had a ſtrong inclination to tear out the eyes of the other.---I am indebted to my friend M. B. de Montredon, for this note, and alſo for the extracts from Belon, an ancient traveller.

LETTER XXIII.

Commerce and Navigation of the Greeks.

SIR,

YOU will imagine, and not without reaſon, that a man who propoſes to undertake a journey through ancient and modern Greece, with Homer and Pauſanias in his hand, would not neglect, among the reſt of his reſearches, to make ſome enquiry into the ſtate of induſtry and commerce in a nation he has taken ſo much pains to make you acquainted with.---You may now expect I ſhould enter into a detail of thoſe articles, according to the mode of compariſon I have always adopted in the proſecution of this correſpondence.

The Greeks who received their ſciences, arts, fables, and romances, from Egypt, with that attachment alſo to ancient cuſtoms, which ſtill diſtinguiſhes the Egyptians;

tians; imbibed alſo their inclination for maritime commerce; and have, in their turn, at different periods of time given the like inſtructions to the Romans.

The Greeks ſet out as formerly, embarking upon ſhort voyages, and as their correſpondence increaſes, extend their dealings to remoter parts. Their men of property are generally engaged in commercial purſuits. ---It is true that this people have not yet arrived at ſuch profound knowledge in the art of trade as to be able, like ourſelves, to treat of it in a ſcientific manner, or to furniſh any books on that ſubject; nevertheleſs, guided by experience, and following the ſteps of former adventurers, they carry on their affairs with great gain to themſelves. They have a public place or exchange, where like their anceſtors, they make contracts, and tranſact every other branch of commerce.

In reading the hiſtory of Greece by ancient authors, you will find the names of the great perſonages of antiquity enrolled among the ſons of commerce; The ſage Thales, Plato,

Hippocrates, and the legiſlator Solon, had all been merchants; Zeno, chief of the ſtoics, was the ſon of a Cyprian merchant; Sappho, the ſiſter of Charaxus a dealer in wine. It was a travelling merchant who firſt diſcovered the value of Homer's poems *, and took the pains to collect them. In a word, Heſiod gives leſſons to his brother on the article of commerce §.

If Herodotus is to be credited, the Lydians were the firſt who coined gold and ſilver †.

The cuſtom of merchants aſſembling in ſome public place for the purpoſes of traffic, is of very ancient date in Greece. We learn this

* Plutarch's life of Solon. *Hiſtoire Critique de la Philoſophie, t. 2. p. 402. Vie d'Homere, par Madame Dacier. Vie de Sappho par la même.*

§ The Abbé Bergier has lately favoured the world with a French tranſlation of this poem.

† Herodot. l. 1.

this from Herodotus, by the anſwer of Cyrus to the Spartan ambaſſadors. "* I "have never," ſaid he, "entertained the "leaſt fear of thoſe men, who have in "their city an exchange, where they "aſſemble to deceive each other, by the "groſſeſt perjuries." Theſe words, ſays the ſame author, alluded to the Greeks, in general; for every city in Greece had ſome place appropriated to the like purpoſes.

What Cyrus mentions concerning the perjuries of the merchants, refers to the ancient method of making bargains, ſtill in practice among the Greeks. As ſoon as the buyer and ſeller come to an agreement, the manager or broker, joins their hands together, which is of the ſame efficacy with an oath, in binding the bargain. In conformity to this practiſe, we find engraved on the ancient monuments, and particularly on the intaglios

* Herodot. l. 1.

taglios two hands united, which were, doubtleſs, deſigned as the emblem of commerce *.

This cuſtom is not confined merely to the Greeks; we find it in all nations where any traces remain of the plain dealing and honeſty of the ancients.

Herodotus tells us, the Carthaginians informed him there was a place in Africa, on the other ſide of Hercules' pillars, where merchants carried their veſſels. They clear them of their loading, ſays he, ſpread the ſeveral articles of merchandize upon the ſhore, return to their ſhips, and make large fires, in order

* If M. Mariette had been an eye-witneſs of what is practiſed in Greece, he would not have neglected in the learned explanations he has given us of ſeveral intaglios, and of thoſe figures which were the ſymbols of agreement and good faith in matters of commerce, to mention that where the two hands joined, they repreſented a bargain concluded between two merchants in preſence of Mercury. See *Traité des Pierres Gravées*, *t.* 2. *p.* 30.

order to procure a thick ſmoke, by which the people of the country are informed of their arrival. This ſignal being perceived by the natives, they come down to the place where the commodities are depoſited; having examined them, they leave a certain quantity of gold and ſilver, according to their idea of the value of the goods, and retire to a conſiderable diſtance, almoſt out of ſight of the place. The merchants afterwards go a ſhore to ſee if the gold and ſilver left by theſe people are a ſatisfactory exchange for their goods, if they are not content they retire again to their ſhips. The natives then return, and add more gold and ſilver repeating the former ceremonies, with additions, until the merchants are ſatisfied. Each party is ſtrictly careful not to damage or take away any part of the commodities depoſited by the other, until both are mutually agreed about the exchange *.

The caravans of Tunis and Marroco truck their goods in the ſame manner with the

* Herod. t. 2. l. 4.

the countries of Tombut and Galam. The Marroquins barter their ſalt for the gold of theſe nations *.

The Greeks in general have a ſtrong propenſity to commerce. The pooreſt of them cruiſe about from one iſland to another, while thoſe of more extenſive capitals, enlarge the bounds of their commerce, ſailing to Egypt and the Black ſea. Some of the great merchants trade to the Eaſt-Indies by the way of Baſſora, and bring from thence callicoes and ſtuffs of various kinds: others hold a correſpondence with Ruſſia for skins; furs, &c. The Greeks, like the Raguſians, having no inclination towards extravagance, live at a very ſmall expence; as the moſt certain method of gain. Thoſe who cannot find encouragement at home, ſeek an eſtabliſhment in Holland or Venice.---I once went paſſenger to Smyrna with a Greek newly arrived from Martinico, who made a voyage to that iſland every year.

The

* Relat. de Roland Frejus de Mannol. t. 2. l. 3.

The Greeks are not only good merchants, but excellent artificers. They have eſtabliſhed ſeveral manufactories at Scio, where ſtuffs are made exactly reſembling thoſe of India, Perſia *, and even of Lyons. Beſide theſe articles furniſhed at Scio, they make carpets of a very ſuperb quality at Salonica, and at Smyrna. Cyprus is famous for coverlets; as I ſaid before that Candia is for ſoap and oil. Santorin produces a kind of cotton ſtuff called *dimities*, and at Tinde they make ſilk ſtockings. In the days of ancient Greece, Samos and Miletus bore the reputation of excelling in carpets; Corinth in coverlets: Sicily

* Formerly the Perſians ſupplied ſilks and ſtuffs. The emperor Juſtinian propoſed to the kings of Ethiopia, and the Ommerites, to buy ſilk from the Indians, aſſuring them they would be great gainers by that commerce, and that the Greeks and Romans had no other view in recommending it, but to avoid letting their money go into the hands of the Perſians, who were their perpetual enemies.

PROCOPIUS on the Perſian war. EL. 19.

Sicily in cheeſe; and Argos produced the beſt metals *.

The Greeks were early acquainted with the art of navigation, which may be gathered from the number § of veſſels they fitted out for the expedition againſt Troy. The paſſage from iſland to iſland in the Archipelago, and again, to the adjacent continents, was not very difficult by reaſon of the vicinity of thoſe places. Commerce was then carried on by barter or exchange of one commodity for another. The merchants who furniſhed the Greeks with wine from Lemnos during the ſiege of Troy, received in return, braſs, iron, skins, † &c.

You are not ignorant that thieving was no crime among the ancient Greeks. It was a calling of ingenuity and induſtry. Being an employment held in no diſgrace, the earlieſt

* Ἐξ Κορίνθου τρωματα, τυρος Συχελιχης.
ANTIPHANES.

§ It is ſaid they amounted to twelve hundred,-----but what ſort of ſhips were they?

† Iliad. l. 7. v. 471, 490. *Origine des loix* t. 2. p. 310.

lieſt navigators became thieves of the firſt rank, under the denomination of pirates. The uncivilized Greeks of the preſent age, who have preſerved the ſimplicity of ancient manners, are now the pirates of the Archipelago. In conſulting Homer upon the cuſtoms of the primitive Greeks, we have the pureſt ſource of knowledge on that head, ever before us.

Ulyſſes having touched at the iſland of Phœacia, Euryalus was deſirous of provoking him to enter the liſts with him, either in the skilful management of the lute, or the ſwiftneſs of the courſe. But Ulyſſes declining to engage in either, the young Euryalus, who was of a very paſſionate diſpoſition, broke out into the following rude expreſſion: "I am "then to conſider you as one of thoſe ſhip-"maſters, who paſs their lives in going "about from place to place, to traffic or rob: "or in the ſtill more deſpicable light of a "purſer of the veſſel, one who keeps a regiſter "of ſtores and prizes *."

* Odyſs. l. 8.

The Greeks are ſeamen, as it were, by nature. The Turkiſh ſhips of war are manned with them. They make uſe of the compaſs, but have no charts to direct them, and are therefore obliged to truſt to their knowlege of the coaſts for the ſafety of their navigation. Of courſe they never venture far from land. The greateſt part of their ſhips reſemble thoſe of the ancients, having but one maſt, which is croſſed with very long yards; they have alſo great ſails and a high flat poop, ſometimes ornamented; the prow projecting like that of Theſeus' ſhip, deſcribed in the paintings of Herculaneum *. You will frequently ſee a Greek ſituated on the poop of his *volik* §, ſailing on that beautiful canal, the Black Sea, the coaſts reſounding with his lyre, while a favourable wind ſwelling the ſails, wafts him along the water with a pleaſing rapidity. It is impoſſible to view this ſcene without imagining one's ſelf in the fineſt ages of Greece.

In

* Tom. 2. pl. 14.

§ A greek veſſel.

In ſhort to ſhow you the reſemblance between the ancient and modern Greeks, and that there is no better way to explain the former than by a faithful deſcription of the latter, follow M. Spon* to Meſſalongi, or to Ithaca, formerly the kingdom of Ulyſſes; there you may ſee the *Monoxylon*, built exactly upon the model of the ancient Greek veſſels, whoſe name they likewiſe retain. Theſe boats are formed by excavating the trunk of a large tree, and worked by a ſingle perſon with two oars †.

The boats of the ancients, whether for the ſea or the river, were conſtructed after the ſame model §. Such are the canoes of the ſavages in Aſia, Africa, and America.

It is impoſſible for me to expreſs the pleaſure I feel at reviewing theſe ſcenes of antiquity among the Greeks, which I had not

* T. 1. p. 134.

† See *la Deſcription des Pierres Gravées de Stock*, p. 320.

§ Tunc *alnos* primum fluvii ſenſêre *cavatos*. Georg. l. 1.

the leaſt idea of knowing but by deſcription. I ſpeak of thoſe Greeks whom hiſtory, poetry, and the arts have rendered ſo intereſting to after ages; and to be acquainted with whom it is neceſſary to ſtudy their manners. But to have a perfect idea of this people you muſt travel through their country, and reſide among them ſome time. It is not in a diſtant nation, or even on the confines of Greece that the true deſcendants of the renowned Greeks are to be found. It is in their proper ſoil, in the heart of the country you muſt look for the juſt character of the nation. Far removed from the ancient ſite of their forefathers, their manners cannot but be diſguiſed and conſtrained. It was remarked, that the Lacedemonians were lions at Sparta, and monkeys at Epheſus *.

Perhaps, too much attached to my plan, I appear to you, as if ſome of the reſemblances between ancient and modern Greece, were forced, and ſtrained to gratify my own predilections.

* Epict. l. 1.

lections. In every caſe conſider me in the light of an antiquary, who, inſtead of diſregarding a medal of copper, becauſe it is ruſty, and in a dirty condition, on the contrary, waſhes, cleanſes it with care, and in the end diſcovers characters, which were totally concealed; and by the appearance of the head, or a rare and precious reverſe, is, to his great ſatisfaction, enabled to elucidate ſome obſcure paſſage in the hiſtory of ancient times.

The pleaſure that reſults to me from theſe enquiries is no leſs tranſporting and ſolid. In tracing the modern Greeks, and comparing them with the ancients throughout every department of life. I have had the ſatisfaction always to find a complete reſemblance.

I am, Sir,

Yours, &c.

LETTER XXIV.

Fishery, and the Origin of the MADRAGUE, *a Snare for catching the Tunny Fish.*

SIR,

AGRICULTURE, though not neglected by the Greeks, cannot be supposed to have made any great progress among them, when it is considered into what a state of ignorance they are fallen, and how superstitiously and tenaciously they adhere to the practice of their ancestors. The prejudices, and customs of the first ages, exploded by all the world beside, are retained by the present race of Greeks. Their method of cultivating the grape, and making wine, is as ancient, as the *crane* they make use of to draw it off, which we find no where so well described as in the works of Appian *.

The

* De Piscat. l. 4. 462.

Agriculture, undoubtedly deſerves the firſt place among the arts, being the ſource from whence all earthly enjoyments are derived. It is no wonder that the ancients ſhould elevate thoſe men to the rank of gods, who had the glory to contribute towards diſcoveries, in an art ſo neceſſary, not only to the pleaſures of life, but even to the exiſtence of mankind. At the ſame time they immortalized theb enefit, they did honour to themſelves by the gratitude ſhewn to their benefactors. Cicero, who was no friend to commerce, ſays that of all the methods in life to improve one's fortune, no one is more eligible than the practice of agriculture; and is, in his opinion, the moſt uſeful, the moſt agreeable, the moſt worthy of a man and a freeman *. Virgil is no leſs eloquent in the inſtructions he gives to the farmer, than in the moſt heroic ſcenes of his Æneid. Nature who forms poets, has a right to the firſt

* Omnium autem rerum, ex quibus aliquid acquiritur, nihil eſt agriculturâ melius, nihil uberius, nihil dulcius, nihil homine, nihil libero dignius. De Offic. l. 1. CXLII.

firſt tribute of their pen. To do them juſtice, it muſt be confeſſed, that the beauty of the country, and the happineſs of a rural life; have ever been their favourite themes *.

But fiſhery, which was the prelude, and, if I may be allowed the expreſſion, the apprenticeſhip of navigation; which, from the line to the harpoon §, offers us more amuſement, with leſs fatigue, than perhaps any other ſpecies of entertainment; which occupies from the ſmalleſt boat to ſhips of the greateſt burthen, and draws forth the means of ſubſiſtence to an infinite number of perſons; fiſhery, I ſay, has no leſs claim to our attention. It has ſucceeded in proportion to the advancement of agriculture, and followed it ſtep by ſtep. One of the fineſt poems that ever was handed down to us from the Greeks, was written in celebration of that art; a poem ſo much eſteemed in the age that

* O fortunatos nimiùm, ſua ſi bona nôrint, Agricolas! Georg. 1.
Beatus ille qui, &c. Horace.

§ Hi jaculo piſces, illi capiuntur ab hamis. *Ovid.*

that produced it, as to obtain the appellation of golden verſes *, for the lines of which it was compoſed.

Whole nations have followed this art, as the only means of ſupport, as others have derived their ſubſiſtence from the perſuit of terreſtrial animals §. The latter, being the moſt healthful and agreeable exerciſe, and the ſucceſs of it attended with greater *eclat*, has been in all ages the principal diverſion of youth, and the favourite ſport of princes and heroes; while, on the other hand, fiſhery

* Others ſay it was on account of the immenſe ſum given by the emperor Caracalla to Oppian in recompenſe for this poem,---It is reported the poet received a golden crown for every line.

§ Quint. Curt. l. 9. c. 10. Speaking of the Indians inhabiting the ſea-coaſts, ſays: "Tugurea conchis & cæteris purgamentis maris inſtruunt; ferarum pellibus tecti, & piſcibus ſole duratis, & majorum quoque belluarum quas fluctus ejecit, carne veſcuntur.

fiſhery, having generally been the profeſſion of the meaner ſort of people, and attended with greater danger, as it is often times neceſſary for a profitable capture, to put out to ſea, where men have not the ſame opportunities of ſhewing their ſhill and addreſs: fiſhery, I ſay, was, for theſe reaſons, left in the hands of thoſe whoſe lives appeared to be of leſs value to ſociety.

The Greek fiſhermen, deſcribed in the hiſtory of former times, or on the monuments of antiquity, are exactly repreſented by thoſe of the preſent age, who are provided with the ſame kind of implements as their predeceſſors. ---As they are, in general, more skilful and induſtrious in their profeſſion than their neighbours, they are alſo more ſucceſsful. Although the ſea at Alexandria abounds with fiſh, the Turks are frequently in want of that article; while the Greek fiſhermen of the Archipelago and the Black Sea, have always ſufficient to ſupply the demand.

When I ſhall have mentioned to you ſome inſtances from hiſtory few, and the works of the ancient Greek poets, you will ſoon recollect that

that we owe the discovery of the famous gold tripod of Helen, to some fishermen of the island of Cos. A lucky cast of the net put into their hands this valuable property, which was sold by them to the inhabitants of Miletum, and would have produced a war between the two cities engaged in the dispute; if the oracle, always consulted in difficult cases, had not cut the knot of discord by directing them to present the tripod to the wisest man of Greece *.

On the exergue of the famous Cornelian, called Michael Angelo's seal, in the cabinet of the king of France, is represented a fisherman, which is without doubt, a symbol of the peace and tranquillity the country then enjoyed §.

It

* Plutarch, life of Solon. Val. Max. Diog. Laert.

§ According to M. Baudelot, Mém. de l'Acad. des Inscrip. t. 1. See, however, M. Marriett's explanation: Recherches sur les Pierres Gravées, t. 2. p. 47.

It was, moſt probably, ſome fiſherman, accuſtomed to coaſt along the Mediterannean, that pointed out to our anceſtors the ſpot on which they built the famous city of Marſeilles. We are at leaſt authorized to aſſert this circumſtance from the opinion of my learned compatriot, and fellow academician M. Carry *. He conjectures, that the Phocæans, touching on that part of the coaſt, diſcovered a fiſherman, to whom they threw a rope in order to laſh their ſhip to the ſhore; and the two Greek words, which ſignify *to faſten* and *fisherman*, gave, he thinks, the name of Maſſalia to the future city §.

Why ſhould we attempt to conceal our deſcent from a ſtock which we need not bluſh to own, notwithſtanding the Phocæans were, for the moſt part, fiſhermen or traders. The principal fiſhery of the modern Greeks brings me in idea to Marſeilles. The company

* Of the Academy of Marſeilles.

§ μάςτειν, to faſten: ἁλιεὺς, a fiſherman. Fondation de Marſeilles par M. Carry. p. 59.

pany of fiſhers *, eſtabliſhed among us, form a very ſtriking reſemblance with our founders. Their laws, cuſtoms, and juriſdiction, all ſerve to retrace the ſimplicity of ancient manners.

You will find alſo another ſtrong reſemblance between the Greeks and Marſeillians. At Iaſſus, the ſons of the net, like many among ourſelves, were too much taken up with their fiſh, to attend to any other concern.

Strabo tells the following ſtory of them. A celebrated muſician, ſays he, employing his talents one day in the ſtreets of Iaſſus, the inhabitants of which were for the moſt part fiſhermen, drew about him a great number of people; but the ſignal being preſently given for opening the fish market, his whole audience deſerted him, except one man who happened to be a little deaf. The muſician, unacquainted with that circumſ-

* I mean the company of *Speculators*.

tance, was highly flattered by his attention, felicitated the man on his taſte for muſic, and praiſed him much for the regard he had ſhewn to a piece which, he ſaid, had particular merit; a thing the more remarkable in him, conſidering what an univerſal depravity of taſte appeared in his fellow citizens, by quitting him at the firſt ſound of the bell, to ſell their fiſh. "How," replies the ſuppoſed man of taſte, "is the ſignal given? "I never heard it;" and inſtantly followed his brother fiſhermen with equal precipitation.

Would you chooſe the portrait of more poliſhed and agreeable fiſhermen. Theocritus has given us the following account.

"Two fiſhermen," ſays the poet *, "lay together in their hut on a bed of "ruſhes; leaves of trees ſerved them to "repoſe on, and at the ſame time to ſhelter "their heads. The implements of their "profeſſion lay ſcattered about the hut, as "baskets, reeds, hooks, mats, hair-

"lines

* Idyl. 22.

" lines *, nets, oſier-bands, wells, a skin,
" and an old bark placed upon two rollers;
" under their heads were their old coats
" and caps. Behold the liſt of all their
" valuables, and the whole fruit of their
" labour. No human being was to be found
" within many miles of their habitation;
" but the ſea brought its waves gently to the
" door of their hut. Luna's chariot was
" not arrived at the end of its journey,
" when the love of induſtry awakend theſe
" plain honeſt men to perſue their daily
" toil."

May I preſume to place by the ſide of this picture, another drawn by myſelf, of ſcenes that I was a ſpectator of. There is little difference between the fiſhermen of ancient Greece, and their ſucceſſors. Frequently, after plentiful draughts of the net, the maſter of

 a bark,

* Plutarch, among other queſtions concerning natural cauſes, asks, " Why the
" fiſhermen uſe lines made of the hair of
horſes' manes and tails, in preference to that
" of mares?"

a bark, ſatisfied with the ſucceſs of his adventure, refreſhes himſelf with a ſhort repoſe; and calling his family about him, abandons the remainder of the day to ſports and joy. Sometimes after a holy-day ſpent in mirth and jollity, he eagerly prepares to return to his work, and again try his fortune with the net; a ſtorm perhaps detains him in the port; he repeats his endeavours to get out to ſea, but the wind and currents as often prevent him. He is on the way, with a dejected countenance, back to his family: but ſuddenly a gleam of hope opens upon him, he returns, then, with an air of contempt, wrapping his foul weather coat about him, he runs with precipitation to his bark, where the oars yet remain fixed, ready to be employed. There ſtretched, in the bottom of his boat with his head upon his hand, he waits for the favourable moment to get out.

Homer, who was the firſt to lay all nature under contribution, in order to furniſh that crowd of images which are diſperſed over his works, did not forget the fiſhers.

De-

Deſcribing the defeat of Penelope's ſuitors, he repreſents them after the combat, "ſcat-"tered upon the ground, and panting for "breath like fiſhes taken from the net, and "thrown on the ſhore. Laid in heaps on the "dry ſand, ſays he, the finny race thirſt for "the moiſt element which they ſo recently "enjoyed, and palpitate, in every part, "from the heat and aridity of the air, juſt "ready to deſtroy them. Thus fell the lovers "of Penelope, and found one common "grave *." Homer then mentions the fiſhing with nets, which practice was very ancient in Greece and in Egypt. But the Greeks, according to Athenæus, were a long time before they came to eat fiſh; and Mad. Dacier obſerves that at the time of the ſiege of Troy, warriors abſtained from the uſe of fiſh, as a food of too delicate a nature for men of that profeſſion. Accordingly, Menelaus in the Odyſſey, excuſes his companions who remained with him at the iſland of Pharos, for fiſhing with the line; by ſaying, that hunger

* Odyſſ. l. 22.

carried them ſuch lengths they were obliged to eat whatever they could come at *.

After the Greeks took to this way of life, they brought the art to the greateſt perfection. Pollux has been more particular than even Theocritus, in his account of the utenſils neceſſary for carrying on this employment; but you will, I hope, excuſe me from diſplaying my erudition on this occaſion. I ſhall only obſerve that they had *mazes* wherein the fiſh were ſnared: They made alſo with ruſhes or netting, a ſort of circular inloſure in the water, in order to keep the fiſh alive, in the ſame manner that cattle are ſhut up in a ſtable; and here we find the origin of our *Madragues* for the tunny fiſhery, clearly explained. Let us follow theſe Greeks quite to Marſeilles, and confine ourſelves to that fiſhery which is the moſt remarkable in nature.

Oppian has not omitted mentioning the fiſhery

* Odyſſ. l. 4. t. 1. p. 298. Traduction de Madame Dacier.

fiſhery for the *Xiphias*, or *Sword-fiſh*, carried on by the people of Marſeilles; he calls this *the ſacred city* *. Next to the Xiphias, and the pilchard fiſhery, carried on by the Greeks in the Black-ſea §, there is no ſpecies of fiſhing more ancient than that for the tunny. They were eſteemed the beſt and the largeſt fiſh of the ſea. They uſed to come in ſholes †; and, according to Pliny, a company of them once perſuing the ſhips of Alexander, his whole fleet were ſeized with terror, and formed themſelves into a line as if

* ἀμφὶ τε Μασσαλιάν ἱερωπολιν. l. 3. c. 544.

§ S. Baſil. orat. 7. in the Ariſt. 8. hiſt. anim. cap. 13. Rittersh. Halient. This fiſhery cannot fail to be very abundant, becauſe it compriſes the fiſh of that ſea, as well as thoſe of the rivers which empty themſelves into it. It was from this circumſtance that an ancient author makes the fiſh ſpeak, and mutually invite each other to a rendezvous in the Euxine-ſea, under the aſſurance of finding the water more ſoft and agreeable than the water of other ſeas.

† Et pavidi magno fugientes agmine thynni.
Ovid. halieut.

if attacked by an enemy *. I have indeed obſerved that the tunny-fiſh delights in following ſhips, which, in ſome degree accounts for the decline of that fiſhery upon our coaſts, ſince the war with England.

This fiſh was in as great eſtimation among the ancients, as it is among the moderns. They ſerved them at the beſt tables, and the Romans were as fond of them as ourſelves. According to Aulus Gellius, our pickled tunny §, and Botargo, are more ancient than we imagine. It was a cuſtom among the Carthaginians, always to provide the tunny fiſh for weddings; and it had a place at the banquet, be-

* Plin. Hiſt. l. 9. c. 3.

§ Porrò Thunnorum abdomina ſalita (Greci ἄμοταριχον vocant), apud veteres in deliciis habita ſunt. Id facile intelligas, ex Lucilii verſibus apud Nonnium, & Aul. Gell. l. 10. c. 2.

Ad cœnam adducam, & primum hic abdomina Thunni
Advenientibus priva dabo.

Poutargue, ſalſamentum piſcium; τάριχος œufs de poiſſons ſechés & ſalés.

before the new-married couple were put to bed *.

Formerly, as at preſent, there was a ſeaſon for the capture of this fiſh; and the days were fixed on which it ſhould commence and finiſh. It is not ſurpriſing that the Bœotians ſhould ſacrifice their largeſt eels to the gods, ſeeing that our fiſhermen, during the taking of the tunny fiſh, after drawning their nets, offer one of the ſame ſort of fiſh to Neptune §. This ſacrifice was called θυννλαιῶν. They had alſo oblations which they preferred to the ſovereign of the ſea, at the commencement of the ſeaſon, imploring his aſſiſtance to keep their nets clear of the ſword-fiſh, which never failed to tear and deſtroy them. The Greeks are more cautious to avoid them than heretofore, being more numerous in thoſe ſeas than formerly.

The

* Jul. Scal. Poet. 3. Ritterſh. Comm. in lib. Haleut. Opp. not. 181.

§ Athen. l. 17. c. 297.

The tunny fiſh ſtill continue to paſs thro' the ſtreights of Gibraltar in large companies, about the commencement of ſpring. There is a great fiſhery of them at a village called Conil, about ſeven leagues from Cadiz; particular days are fixed for catching them, and the ſpectators, who are generally numerous, conſider it as fortunate to be preſent. I have been aſſured that the duke of Medina Sidonia draws from that village, and its environs, the neat ſum of eighty thouſand ducats yearly, by means of this fiſhery, notwithſtanding the tunny is a fiſh in no great repute with the Spaniards. It is generally bigger and coarſer in Spain and Portugal than in Provence: but not ſo ſubtle, and therefore more eaſily taken. It is thought that the water of the Mediterranean purges it of thoſe oily particles, which give it ſuch a bad taſte. It is ſtill poorer about the iſland of Sardinia than in Provence; but by the time it has reached the Black Sea, becomes fat, and often of a very inſipid flavour.

The tunny fiſh paſs the Dardanelles into the Black Sea; early in the ſpringLike. the ſword fiſh, they avoid the currents, and follow

low them in their return at autumn. They are caught with large nets, with which they are ſurrounded during the night.

Diodorus, ſpeaking of the Ichthyophagi, a people who inhabited the country from Caramania and Gædroſia, to the borders of the Black Sea, gives this account of them: "Their houſes," ſays he, "are ſituated near "the ſea, interſperſed with deep vallies, pre-"cipices, ſlopes, and hollows naturally ob-"lique. The inhabitants profiting by the "diſpoſition of their country, ſtop up all "the outlets of the vallies and precipices, "with great ſtones; thus preventing the retreat "of the fiſh which the ſea poured in "upon them."

The ſame hiſtorian proceeds with an account of the progreſs of that infant fiſhery, and gives a very ample deſcription of an invention, ſince brought to great perfection.

"On the coaſts of Babylon," "ſays he, is a "country

" country well cultivated and enriched with
" trees. The inhabitants have ſuch an
" abundance of fiſh that they find it difficult
" to preſerve them. They ſtick an innume-
" rable quantity of reeds into the earth along
" the banks of the ſea, which appear like
" nets ſpread on the ground. In this fence
" are a great number of doors, in form
" like a hurdle, which are eaſily opened and
" ſhut. When the tide comes in, it opens them;
" and at its return they naturally cloſe: by
" which means the fiſh, thrown in by the
" ſea, are detained in theſe incloſures. At
" low-water you will ſee an immenſity of
" the finny tribe, panting in heaps in the
" ſnare. The people draw great profit from
" this fiſhery: and thoſe whoſe huts are diſ-
" tant from the ſea, make trenches which
" let the fiſh up to the very doors of their
" houſes".

" They ſtop this trench with a door made
" of willows, which they open when the
" tide comes in, and ſhut, again, as ſoon as
" it

" it begins, to ebb. The water eſcaping " through the doors, leaves the fiſh " behind *. This method was made " uſe of by the northern people, according " to Pliny, to ſupply themſelves with that " article of life §."

The Greeks were not the laſt to adopt this manner of catching and detaining the inhabitants of the watry element. They have continued it, like moſt of their cuſtoms, to this day. (See Tournefort on that head.) At Salines, a port in Naxos, an iſland of the Archipelago, they have a great fiſhery for eels and mullet, by the means of ſnares, compoſed of reeds, and made into a certain form. They are very pliable, and ſo diſpoſed, that the fiſh once lodged in them cannot get out. The Provençals make uſe of the ſame kind of machines, in the canal of

* Diod. l. 3.

§ Fugientesque cum mari piſces circum Tuguria venantur. l. XVI. c. 1.

Martigues, but much larger and ſtronger. The invention is very ancient, as you have already ſeen.

We find thé ſame practice among the Coſſacks. The Coſſacks, who have a fiſhery at Citchon in Circaſſia, ſays M. Peyſſonel, are called *Sacriſnadi*, and ſubject to the Cham of Tartary; they follow this employment from the beginning of May, to the laſt day in October. It is not practicable the reſt of the year, by reaſon that the river Kouban is generally frozen during that interval. At the opening of the fiſhery, every year, the Bey gives a great entertainment. The Sturgeon fiſhery is carried on in a very ſingular manner. They make an incloſure of willows, with a door which, being placed in the water, is ſo contrived to admit all the fiſh that come that way, without the poſſibility of their getting out again.

You will ſee by the deſcription I ſhall give you of our *Madragues*, to what a degree of perfection the Marſeillians have brought it, for

for the catching of tunny fiſh, and all other ſpecies of fish that ſwin in shoals.

It is therefore evident, that the inhabitants of the coaſts, and the shepherds themſelves, who lived near the borders of the ſea, or great rivers, may be ſuppoſed to have acquired a knowledge in the art of fishing, by which means their families might be more eaſily ſupported. In thoſe places where the tide brings up the fiſh, their firſt care would be to find ſome method to detain them, and they accordingly formed a *cloſe* much reſembling the folds made uſe of for incloſing cattle in the middle of a field. The Greeks had the ſame idea, and have preſerved it. *Mandra* in Greek, ſignifies a ſtable; from the words μανδρα, and αγω, undoubtedly came the Provençal term *Madrague*, which we have

 received

* Let. 5. v. 1. p. 248.

* Manuſcript memoirs, on the ports and commerce of the Black-ſea.

received from the Greeks. Thus, in the word alone, we find the hiſtory of the thing. Originally the *Madrague* was nothing more than an incloſure, that being placed in the water, received the fish, and prevented their eſcape; it is clear that it was firſt formed upon the model of the *Mandra*, or sheep-fold.

A remark made by M. Hardion *, upon the 10th *Idyllium* of Theocritus, confirms this opinion: "There is," ſays he, "in "the Greek, the word μανδρὰ which "ſignifies a ſtable or sheep-fold. The Italians "have retained this word in their language. "Sannazar has it in his *Arcadia*; Taſſo "makes uſe of it, both in his *Amintas*, and "*Jeruſalem Delivered*."

Compare our fishery with that which Oppian has ſo minutely deſcribed: "The "tunny fish," ſays he, "preſs in multi-"tudes into the nets laid for them, and into "the

* Mém. de l'Acad. des Inſcript.

" the ſnares, from whence they can never " withdraw *. They leave the great " ocean in the ſpring, and viſit our ſeas, " at a time when the male and female are " urged by the ſame deſires. The haughty " Spaniard waits for them at the Straits, and " gets the firſt draughts. Soon after they " become the pray of the *Celtæ*, who live " near the mouth of the Rhone; and then to " the Marſeillians, a race deſcended from " the ancient Phocæans. At length they " reach the Sicilian shore, and fatten the " inhabitants of the Tyrrhenian coaſts."

" The arrival of this vernal animal, is " matter of joyful intelligence to the fisher- " men. They wait for them on the coaſts, " and chooſe a ſituation, neither too much " confined, nor greatly expoſed to the wind; " ſome kind of open bay. The perſon " appointed to watch their arrival, gets on

* Cupiunt irremeabilium inſidiarum irruere latibulum. L. 3. v. 586.

" the top of a neighbouring mountain *,
" and as ſoon as he perceives them, a ſignal
" is given to his aſſociates. The nets being
" already ſpread, form, as it were, apartments
" in the ſea; for you will find a porch re-
" ſembling the entrance of a houſe, rooms
" within, and at the bottom another cham-
" ber §."

You will not perhaps be diſpleaſed with Oppian's elegant verſes on the tunny fishery: at leaſt the beautiful tranſlation of Maria Salvini, will make them worthy your attention.

De Tonni la progenie è pur del vaſto
Oceano, ed all'opre del mar noſtro
Di primavera marciano à furore,
Quando affilo di nozze ne li punge.
Queſti prendono in pria nel mar Ibero
Uomini Iberi per valor ſuperbi.

A bocca

* Θυννωσκοπος, Thunniſpex.

§ The Fishermen of Marſeilles call it *Corpou*.

A bocca poi di Rodano i caccianti
Celti, egli abitatori di Focea
Anticamente rinomati; e in terzo
Luogo prendongli quanti in la Trinacria
Iſola albergano, del mar Tirreno
Nelle onde; quindi in infiniti fondi
Queſti, e quelli di quà, di là, ſi ſpargono,
E coſi empion tutto quanto il mare.
Molta, e ſtupenda caccia è apparecchiata
Ai peſcatori, quando ſe ne viene
Di Tonni alla ſtagion di primavera
L'eſercito. Il paeſe in primo luogo
Diſegnavo del mar ne molto anguſto
Sotto ombroſe riviere, ne anco molto
Corſo da venti, e à lor carriere eſpoſto,
Ma che teneſſe in ſe giuſte miſure
Tra'l ſereno ſcoperto, ed il bacio.
Allora in pria ſorr'erto ed alto colle
Sale il perito ſpiator di Tonni
Che de diverſi branchi la venuta.
Conoſce e quali eſſi ſi ſieno, e quanti,
Ed à compagni ſi porge avviſo.
Ora tutte le reti, di Cittade
A guiſa, ſu pe'flutti ne caminano.
Avvi ricetti, ed avvi poſte, ed avvi
Profonde gallerie ed atrii e corti;

Quelli

Quelli velocemente in ſchiere muovonſi,
Come falangi d'uomini che marcino
Schierati, &c.

You may ſee the *Madrague* of Oppian at any time, on our coaſts; which however we did not borrow from him, but received from the Greeks our anceſtors. There is this difference only, that the look out is made in a bark, a-head of the *Madrague*, inſtead of being made from the mountain. You would be ſurpriſed at the dexterity with which the ſailors ſeize the fiſh; and the moment they have them in the fold, turn it, whereby the fiſh loſe their force inſenſibly. This ingenious *manœuvre* would afford you great entertainment.

You will probably doubt the truth of this derivation of the Madrague unleſs accompanied by ſome corroborating circumſtances, to ſhow that the terms in general made uſe of by the profeſſors of this art, are derived from the Greek: the names of the ſeveral ſpecies of fiſh in the Provençal language, are evidently taken from the Greeks, as are moſt of the

the Latin words for the the ſame articles:---I foreſaw that I ſhould not be able to follow our Greek friends to Marſeilles, without writing in the Provençal, before the concluſion of my letter: you may talk on this ſubject to our philoſophers in the language of Provence, they will certainly underſtand you, and take it for Greek.

I am, Sir,

Yours, &c.

LETTER

LETTER XXV.

Various Cuſtoms, and a Supplement to the preceding Letters.

SIR,

TO anſwer the queſtions, you have from time to time propounded, with reſpect to the omiſſions, and want of am plification in the foregoing part of the correſpondence with which you have indulged me; it will be neceſſary to re-tread the ſeveral fields of enquiry already gone over; and, as it were, glean the ſcattered remains of intelligence, which, in the eagerneſs of diſpatch, were left behind ungathered. Upon a reviſal of my notes, I find many particulars which I had neglected to mention, and others which had entirely eſcaped my obſervation. The magnificent collection of the paintings of Herculaneum, which I have had the opportunity of examining ſince my journey, come in very fortunately to my aid. I ſhall not make the leaſt

apology

apology for introducing them, and at the ſame time acccompany them with the notes of many learned writers. You will eaſily diſtinguiſh their eruidition from mine, which, however, I do not inſert with theirs for the ſake of compariſon, but it will ſerve for ſhades to the picture drawn by them: *Scribimus indocti, doctique, &c.*

After a deſcription of the Greek feſtivals, it is very natural to ſuppoſe you might expect ſome account of a domeſtic repaſt; and alſo of a modern entertainment, in order to judge of the difference between the ancients and the moderns in that particular. You ſhall not be diſappointed in your expectations; and it is from a painting which *le Recueil d'Herculanum* has furniſhed me with, that I propoſe to ſatisfy you in the firſt inſtance. Tome 1. pl. 14.

Upon the *triclinium*, or triangular bed of the ancients, (which is exceeding well imitated by ſofas, covered with white ſtuff) you ſee a man about half reclined; his wife placed by him, at the edge of the *triclinium*,

and

and a young man attending, with ſome thing like a box, in his hand. Before them, is placed a table, in form of a tripod, with legs reſembling thoſe of a hind, ſuch as the Greeks now uſe; on this table are vaſes filled with wine, which denotes the repaſt to be finiſhed. The floor is ſtrewed with roſes. The man, is drinking out of a horn, pierced at the point, which, raiſing with his arm to a certain height, a little above his mouth, he receives the wine into it, in the ſame manner that liquor is poured into a glaſs, to make it ſparkle. This bacchic method of drinking is common among our ſailors as well as the Greeks; but is chiefly confined to thoſe who do not *pique* themſelves upon their ſobriety.

The Thracians, Greeks, and Paphlagonians, uſed, likewiſe, the horns of different animals; and alſo this manner of letting the wine run into their mouth like the ſtream from a crane, which was called ἄμυξίξειν *. As by

* Athen. l. 10. Ariſtophan. *Acarnan. act.* 4. Calep. Dict. *Amyſtis.* Per cornua etiam fluentia in fauces hominum vina decurrunt. S. Ambr. de El. & ſej.

by this method they took copious draughts, their large cups were called αμυσις; one of which, a Thracian would empty at a ſingle draught *.

The quadrupedal tables were called θραπεξαι as the tripods were τριποδες. The ſquare table on which the Greeks dine in the winter, is the *tendour*, of which you have already had a diffuſive account in my fourth letter. The tripod is only uſed in ſummer.

The cuſtom of eating in a reclined poſition, and in a negligence of dreſs, ſometimes bordering on indecency, comes from the practice of going to table immediately upon quitting the bath; and indeed it is very natural to wiſh for a recumbent poſture after the relaxation occaſioned by the hot bath †.

* Non multi Damalis meri
Baſſum Threiciâ vincat amyſtide.
HOR. l. 1. Od. 36.

† Qualis eſt fatigatis potus, dulceque lavacrum, γλυκερὸντε λυετρον this mild bath, which the ancient Greeks ſo much delighted in; and which the Greeks of this preſent age are ſtill pleaſed with.

Cuſtom having made eating in that manner familiar to them, they take their repaſts very commodiouſly in ſuch a ſituation. The ancients, after regaling ſufficiently, had nothing to hinder their falling aſleep, a cuſhion, being always ready to receive their head. The domeſtic repaſt of the moderns is a faithful image of the good old times, and of that *train d'amour*, which according to Marot, then reigned in Greece. I have already ſaid that the ſofas are generally covered with a plain cotton ſtuff. This correſponds with the ſimplicity of the ancients. Homer calls them plain white beds, ſpeaking no doubt of thoſe uſed in his days; but Apuleius deſcribes them adorned with all the trappings and decorations of luxuriant magnificence †.

The ſofas now in uſe among the Greeks, are generally covered with purple ſtuffs, beautifully embroidered with gold flowers. It

† Lectus indicus, teſtudine perlucidus, plumeâ congerie tumidus, veſte ſericâ floridus. &c. APUL. MILES l. x..

It is worthy of obſervation, that their ſofas are elevated on a platform, to a conſiderable height *, the attendants having their ſtation on the floor. This was practiſed in the earlieſt times.

The academicians of Naples, tell us, *I ſervi, è le ſerve ſi diceano da Latini* ad pedes †, *per che nelle cene ſtavano a piedi de convitati, o de padroni* §.

The Turkiſh ladies, who obtained the ſingular favour, of being permitted to go out of the ſeraglio to viſit Mad. Deſalleurs, the ambaſſadreſs of France, were attended by their

* The ancient beds were in the ſame taſte.

Regis Echionii ſtratis adlapſus, ubi ingens
Fuderat Aſſiriis exſtructa tapetibus alto
Membra toro.
Capit ille dapes, habet ille ſoporem. . .

STAT. l. 2. Theb.

† Servus qui cœnanti ad pedes ſteterat, narrat quæ inter cœnam ebrius dixiſſet.

SENEC. de Benef. III. 27.

§ Antiquit. d'Herculan. t. 1. p. 77. pl. 14. not. 17. MARTIAL, paſſim.

female ſlaves, by whom they were ſerved, on their knees, at table: which carries the air of much more dignity than *Stare a piedi*.

The ancients entertained a belief that flowers had the property of defending the brain againſt intoxication. On which account their perſons, the room where they ate, and their beds likewiſe, were profuſely decked, with them: ſometimes ſcented waters were ſprinkled about the floor.

At preſent the Greeks and Turks burn aloes, which emit an odour much more pleaſing. This method is alſo conſiderably more expenſive.

Beſide the flowers uſed for theſe purpoſes, great quantities of them were tied together in the form of crowns and wreaths; you have already been told, that the modern Greeks are exceedingly fond of ſuch crowns, and never wear them but on occaſions of joy and feſtivity. It appears, that Epictetus himſelf, notwithſtanding the ſeverity of his principles, was no enemy to them. "A man", ſays he,

"came

" came one day to conſult me, upon an inten-
" tion he had formed, of entering into the
" college of Auguſtan prieſts at Nicopolis."
My good friend, ſaid I, *what benefit do you propoſe to yourſelf from that?* It appears to me an *uſeleſs expence*. " My name," replied he, " by being inſerted in their regiſters, will be " preſerved to remoteſt ages it. *Have it engraved on a ſtone, its duration will be better ſecured by that means.* " But I ſhall wear a " crown of gold." *If wearing a crown, is the ſole aim of your ambition, one is as good as another, have one made of roſes: it will be much more becoming, and infinitely leſs cumberſome* *.

But to return to the picture, of a domeſtic repaſt, which I promiſed you. The academicians obſerve, that a woman preparing to quit the ſofa, is without ſhoes; and that the little box carried by the ſervant or ſlave, muſt have been for the purpoſe of holding her ſandals, or ſlippers. Upon this occaſion

* Ep. l. i. l. VII.

they obſerve, that Plautus, in his comedy of *Trinummus*, *ac.* 2. *ſc.* 1. calls theſe ſervants *ſandal-bearers* *, becauſe the women were particularly careful off the attire of their feet, and always put off their ſandals when they went to table. This eaſily accounts for the practice of the modern Greeks. A Greek lady not only takes off her ſandals, for the commodiouſneſs of *ſquatting*, leaning, and repoſing on the ſofa; but even before ſhe attempts to get up on it §. It is well known that the Turks whenever they go to the moſque, leave their ſlippers at the entrance of it, as likewiſe at the door of their own apartments.

The Greek women never wear ſhoes in the houſe. Galoſhes are placed at the door of their chambers, which they generally make uſe of, and which ſerve them for the purpoſe of walking about the houſe, or in the garden. A kind of

* Sandaligerulæ.

§ Obvia nudato, Delia, curre pede.
TIBUL. *Eleg.* 3. *l.* 1.

of buskin, commonly of a yellow colour, are what they put on to go to any diſtance from the houſe; and their ſervants, the *Sandaligerulæ*, carry a parcel in which are the ſandals or ſlippers of their lady.

By a further examination of the Herculaneum collection, I find that, in ſpeaking of dreſs, I have omitted the riding-cloak, which the Greeks and Turks conſtantly wear, to keep them from the cold and rain, or when they travel. This riding-cloak is conſiderably longer and wider, than the ſurtouts worn in France. You will ſee, *pl.* 6. *vol.* 3. the figure which is ſuppoſed to be that of Ulyſſes ſtanding before Penelope, who is ſeated in a chair of ivory, in the manner pourtrayed by Homer *. The monarch of Ithaca, having freed the queen from her ſuitors, is dreſſed in a Phrygian riding-cloak, ſuch as Paris and Ganymede are deſcribed in, and with which the Spartans alſo, were generally clad.

I be-

* Not. 10,

I believe this Phrygian or Greek riding-cloak, to have been as ancient in the eaſt, as the women's veil, which St. Paul recommends to them to wear conſtantly. This apoſtle, according to the interpretation of the learned author of *L'Ouvrage de ſix Jours*, tells the Corinthians: "That the head of the "man, repreſenting the majeſty of his maſter, "ought never to be covered; but that the "woman, in refuſing to veil her head, diſ-"honours herſelf, becauſe by diſcovering it "ſhe ſeems to render her ſtate of dependence "doubtful, and obſcures the ſuperiority of "the man."

I have already mentioned the veil of the ſervants or ſlaves, which is generally the longeſt, as that worn by the ancient captives uſed to be. The ladies' veil is ſomewhat leſs; but even now it covers all the back, and falls a conſiderable way down the ſhoulders: this is preciſely the ancient veil.

In Statius' Thebaid, the daughter of Cadmus, ſtartled at the appearance of Antigonus, who came unawares upon her, while ſhe was con-

contemplating the remains of her deceaſed husband; covers at the ſame inſtant with her veil, his face and her own *.

You will find the large veil in *the* 18th *plate of* vol. 1. *of the Herculaneum collection*, where a woman is repreſented dancing, in a very immodeſt attitude, and opening her veil with a moſt graceful air, notwithſtanding.

The laſcivious dances, which I have not yet entered into a detail of, are among the Greeks and Turks, and confined to the profeſſion of a courteſan, as they formerly were. They are ſtill ſought after by thoſe people who have no ſcruples about the purity of their morals, and at weddings, where greater latitude is given to every kind of feſtivity.

* Nihil illa diû, ſed in ora mariti
Dejicit, inque ſuos pariter velamina vultus,
Capta metu ſubito. Theb. l. 12.

tivity. At the nuptials of Pſyche, Venus herſelf danced, according to Apuleius *.

It appears that the ſame kind of dancers, who are hired to perform at entertainments, were in vogue under the firſt emperors; for Theodoſius prohibited this practice by an expreſs law.

A female dancer of this profeſſion, who attends at all public places of diverſion, very much reſembles thoſe courteſans who danced upon the theatres at the feaſts of Flora §. After giving the gueſts to underſtand what her buſineſs was there, ſhe embraced every man preſent ſucceſſively, and ſollicited ſome mark of his generoſity. At preſent ſhe carries a tabor in her hand, ſomething like the finger (*Pſaltria*) *in the* 23d. *pl. of vol.* II. *Hercul. col.* Her boſom is uncovered in a very immodeſt manner; and ſhe is altogether

* Venus ſuavi Muſicæ ſuperingreſſa, formoſe ſaltavit. Miles. l. 12.

§ Val. Max. l. 2. c. 10.

together an exact copy of what Sappho is repreſented by Ovid *.

The Turkiſh women, in the ſeraglios or harams, who are ſelected, or rather condemned by a cruel law, to the purpoſes of abetting the luxury, and kindling the deſires of their maſters, follow the ancients, in the cuſtom of of wearing light tranſparent robes, in order to diſcover the ſymmetry of their limbs, and to give a better view of thoſe laſcivious poſitions, which they are taught to practiſe for ſuch occaſions §. I had once an opportunity of ſeeing ſome Turkiſh women dreſſed in that manner, at the houſe of Mad. Deſalleurs, where they were on a viſit.

I ſhall

* Ovid. Am. l. 3.

§ Ingrediuntur expolitæ libidinis victimæ, et tenuitate veſtium nudæ oculis ingeruntur.
S. Jer. in Hel.

Crediderim nymphas hâc ego veſte tegi.
Ovid.

Theſe tranſparent garments were called *multicia*; and the artiſts who made them

λεπτουργοι

I ſhall ſay no more of this ſubject: it is of too dangerous a nature to dwell upon. Let us not follow the ancients in their vices. They took great freedoms in their proſe deſcriptions, though not in proportion to the unbounded licentiouſneſs, which reigns in their poems. It is a great reflection on the manners of any man to admit language into his writings, which decency forbids, even though he ſhould copy it *verbatim*, from the greateſt authority of ancient lore *.

I am, Sir,

Yours, &c.

* Raro moribus exprimit Catonem, quiſquis verſibus exprimit Catullum.

MURET. in Juven.

LETTER

LETTER XXVI.

The ſame.

SIR,

TO what I have already ſaid on the attire of the ladies' feet, you will be pleaſed to add what I have ſince met with.

The wooden ſandals or galoſhes worn by the Greek ladies, are, generally, very neat, ſometimes you will ſee them inlaid with mother-of-pearl, and often embroidered. The mode of this articles of dreſs, which is calculated to make them appear taller, ſeems to be derived from the ancient buskin, which differed very much from thoſe laced on *, but however bore the ſame name.

* Purpureoque altè ſuras vincire cothurno.
Æneid. 1.

The ancients never reckoned any women handſome, who were not naturally tall, or rendered ſo by dreſs; the Tragic Muſe is always deſcribed taller than any of her attendants *.

What a beautiful ſight is it, ſays Lucian, to behold the tragedian with a ſcornful air, mounted on buskins, and loaded with rich cloaths to improve his ſize at all points: repreſenting ſome renowned hero, or powerful god †.

The Greek women have retained this ancient attire §§, and the magnificent galoſhes likewiſe. They are as uſeful to the perſon as a pedeſtal to a ſtatue, and would not be improperly called by that name. It appears like-

* In cothurnos ne aſſurgat Comœdia.
QUINT.

§ Breviorque videtur
Virgine Pygmeâ nullis adjuta cothurnis.
JUVEN.

† Dialogue on dancing.

§§ French p, 370.
Sola Sophocleo tua carmina digna cothurno. VIRG. Ecl. 8. v. 10.

from this circumſtance, that an examination into the cuſtoms of the moderns, is ſometimes a very proper method of inveſtigating thoſe of the ancients; M. Winkelman has made a ſimilar remark in his *Hiſtoire de l'Art*.

"The buskin*," ſays that author, "was "a kind of ſandal, of a greater or leſs "height, and made of various ſtuffs, ac- "cording to the inclination of the wearer, "but generally a hand high at leaſt. The "Tragic Muſe is always deſcribed with it: "There is a figure in the *villa Borgheſe* near "Rome, which, though not taken for this "muſe, is certainly deſigned for her. The "height of the figure merely, is of a natural "ſize, but it has a real buskin, of five "Roman palms §. This relict ſerves to ex- "plain ſeveral paſſages of the ancients, "which ſeemed to intimate, contrary to all "probability, that the players who perform-

* Tom. 1. p. 358.

§ The five parts of the Roman palm make three inches and ſix lines of the Paris foot.

" ed in tragedy were of a gigantic ſtature." The whole of the paſſage ſhews, that there is nothing extraordinary in the ſize of the Greek warriors; conſidering, that the artiſan who made the buskin, formed the hero.

I am,

Sir, Yours, &c.

LETTER

LETTER XXVI.

The ſame.

SIR,

THE paintings of Herculaneum bring to my mind the barbarous cuſtom of whipping and beating children, which, unhappily, is to be found in our ſchools; as well as the Greek; what ſort of fathers muſt thoſe be, who, commit to a ſtranger, the power of inflicting, at his own will, an ignominious and public chaſtiſement on their children. One would imagine it could never have prevailed, but in a nation where rigorous puniſhments were uſed in correcting their ſlaves. Though this practice was indeed common among the ancients, yet the worthy part of mankind in thoſe days, treated their ſlaves with gentleneſs, and even fondneſs, frequent-

ly making friends of them, and ſometimes going ſo far as to adopt them for children *.

In the American colonies, the principal planters chaſtiſe their negroes with unrelenting ſeverity, not being otherwiſe able to keep them to their duty; the children of thoſe people being puniſhed with more rigour than ours in Europe, by reaſon of the habit contracted by their parents in the treatment of their ſlaves, generally turn out of a cruel and tyrannical diſpoſition.

I have ſeen the parents in Greece, hold out the rod to their children when they offended; as if there could be no other method found of puniſhing them, but like ſlaves.-------From thence is derived that

* Epitaph. Græc. Muſæi Veronenſis.
Vivum donavi te libertate, ſed illa
Et priùs utebaris, neque ſervus eras p. 64.
Lydamen parle à ſon eſclave nommé Denys.

that ſhameful practice of ſchoolmaſters, who are indecent enough to bare the backs of innocent children, and at the ſame time that they impreſs marks of the greateſt cruelty on their tender bodies, render their minds callous to that ſenſe of ſhame which ſhould ever predominate in liberal minds.---Here we have the origin of thoſe torturing inſtruments *, ſo laviſhly inflicted by the pedantic tyrants, which martial very properly calls *ſceptra pedagogorum*. The cuſtom of ancient Greece was to faſten the child to a poſt, or to have him held by ſome perſon, in the Engliſh method of *horſing*, while the maſter was mauling his fleſh. This ſpecies of puniſhment was called *catomium* §; a cuſtom, which to the reproach of mankind, has ever ſince been in practice; perhaps to glut the ſanguine diſpoſitions of thoſe maſters, who are deſirous of making repriſals on the backs of others, for what they had ſuffered on their own. Theſe wretches exerciſe the ſame

* Ferulæ triſtes.

§ Whence the expreſſion καλωμιξειν.

ſame inhumanity in their turn on the tenderneſs and delicacy of infant youth; which, on the contrary, demands all poſſible care, indulgence, and regard. In a word: they treat them more like wild beaſts that require to be tamed.

You will find the picture wherein this method of torturing is deſcribed in *pl.* 41. *vol. III. of Her. col.* and at the ſame time you may read the notes of the Academicians on that head.

There you will likewiſe ſee the attitude in which children performed their writing; which was kneeling, upon a board, and with a reed, properly cut; this, they ſtill practiſe both in the Greek and Turkiſh ſchools.

The fan, or peacock's tail, which I have already mentioned, is alſo inſerted in the *ſame vol. pl.* 24. The month of Auguſt is repreſented by the figure of a young man, who has in his right hand a radiant crown, and

and in the other a fan, with which he is refreſhing himſelf *.

In *pl.* 26. *of that vol.* Venus is deſcribed adjuſting her treſſes before a mirror, that has the form of a round racket, and which ſhe holds in her hand. The looking glaſſes of the ancients were highly-poliſhed plates, either of gold or ſilver. You have ſeen ſome of them in the form of the peacocks tail before mentioned; I have alſo obſerved that the barbers of Turky and Greece, generally, preſent one of thoſe racket mirrors to their cuſtomers after ſhaving.

The Greek looking-glaſſes bring to my remembrance an anecdote of poor Apuleius, whoſe enemies imputed to him as a crime, his

* Lambere quæ turpes prohibet tua prandia muſcas,
Alitis eximiæ cauda ſuperba fuit.
Martial. l. 4. Epig. 67. Et modo pavonis caudæ flabella, ſuperbi. Propert. El. 18. l. 2. See likewiſe le Traité des Pierres Gravées de M. Marriette, t. 2. p. 26.

his having a mirror in his poſſeſſion. "What," ſaid they, "a philoſopher have a looking "glaſs in his houſe."---"Suppoſe I have, "replied the ſage, does it follow that I play "the coxcomb with it?"---

I have already given you an account of the gold chains, which make ſuch a ſplendid part of the Greek ladies dreſs. Theſe you will find in the beautiful figures of the 17. *pl.* 2 *vol.* of the ſame performance. In this plate alſo you have the veil, which falling from the head, ſurrounds the neck, and covers one half of the face. This is the preſent head-dreſs of the Tineſian women, and an exact copy of that given to the nurſe of Achilles *.

In

* Mitris & lanis quædam non velant caput, ſed conligant, a fronte quidem protectæ, quà propriè autem caput eſt, nudæ. Aliæ modicè linteolis, nec ad aures uſque demiſſis, cerebro tenùs operiuntur.

Tertull. de veland. Virg. cap. 17.

In the 35th pl. which repreſents a ſhoe-maker's ſhop, the ſhoes are deſcribed with quarters which reach ſo high as to include the ancle, and reſemble thoſe now worn by the young people in Greece: being a ſort of half-boots, which join to the long drawers, that, among the Orientals come down as low as the feet. Beſide the ſtockings made of skin, which are tied to thoſe drawers, they have ſmall boots, very much like the ſhoes repreſented in this piece.

Here the harneſs of horſes is very different from ours, and in ſome meaſure adopted to the dreſs.

Saddles are very ancient: we find them on Trajan's pillar, and alſo in the paintings of Herculaneum *. Theſe, however, were little better than the frames or trees of ours, which they put on the back of the horſe or aſs, previouſly covered with a carpet. Since that time they have improved in this article, and

* Pl. XII. t. 2. pl. XLIII. t. 3.

and, now, have ſaddles of a very commodious form, with a high peak. It is from the carpets before mentioned, that the faſhion of houſing is originally derived; which the Greeks, Perſians, and Turks have retained. The deſcription given by Apuleius, of a horſe's trapping in his days, is no bad picture of what may be ſeen in Greece at this time.

"Rich men," ſays he *, "ſhould be "viewed in the ſame manner with horſes "for ſale.---We ſtrip theſe animals of their "magnificent houſings; pay no regard to "the buckling of their mains, or the "richneſs of their collars, whether of gold, "ſilver, or precious ſtones; the beautiful "engravings of their bits, and the gay orna-"ments of their ſaddles, are thrown "aſide: in a word to diſcover the good "qualities of the horſe we deſpoil him of "every artificial embelliſhment."

I am greatly ſurprized that M. Marſilli §, in his accounts of the Turkiſh cavalry has not

* De Gen. Socrat.

§ Seconde partie de l'Etat Militaire de l'Empire Ottoman, ch. 13.

not made any mention of their magnificent houſings.

Having gone through the Herculaneum collection, I now take the firſt opportunity of replying to ſuch of your queſtions as remain unanſwered; I ſhall afterwards reſume my perſuit after ſuch of the Greek cuſtoms as I have not yet touched upon.

You ask if the practice of the Patriarchs in excommunicating inſolvent debtors, or perſons who have failed in their promiſes of payment, has any precedent in the times of the ancients.

I cannot better compare the *Anathemæ* denounced by the patriarchs againſt offenders, than to the public execrations at Athens, poured forth upon the heads of thoſe who miſled the enquiring traveller, or treated a ſtranger with inhumanity. Puniſhing ſuch crimes in a ſevere manner, is a circumſtance that does great honour to the Athenians *.

* Quid enim eſt aliud erranti viam non monſtrare, quod Athenis exſecrationibus publicis ſancitum eſt. CIC. de Off. l. 3.

You imagine I am miſtaken in my account of the bridemen and bridemaids; you think the husband ought to be conducted, or ſupported by men; and the bride, by thoſe of her own ſex. Hear what Oppian ſays, who never cites any examples but from the Greeks: "The bridemaids, dreſſed in "white, conduct the bridegroom to the "nuptial bed, wearing a crown of flowers, "and perfumed with the fineſt eſſences of "Arabia. In the mean while the place "ecchoes with repetitions of the ſprightly "hymenæal ſong §."

The ſame author puts me in mind of a cuſtom very different from that which is practiſed among us on the ſame occaſions. Formerly, the bride continued ſhut up in her apartments, ſeveral days, without ſeeing any company. Oppian ſays, "She was not "to be ſeen out of her apartments for "many days after her marriage: but ſhut "herſelf up from a modeſt ſenſibility, which "prevailed ſo ſtrongly in her mind, that the "thoughts

§ De Venat. l. 1. v. 337.

" thoughts of being ſeen would have excited " a bluſh of the deepeſt dye on her cheek *." This cuſtom ſtill prevails in Greece.

Pliny tells us, it was anciently a practice among the Greeks, when a perſon had a favour to ask of another, to touch his chin §.

In the meeting between Electra and Oreſtes, ſo beautifully contrived by Sophocles, Oreſtes, in order to prepare his ſiſter for ſuch an unexpected interview, endeavours to draw her from the urn where his aſhes were ſuppoſed to be incloſed, but is anſwered by Electra, " *I conjure you by the ſacred* " *face, I now touch with my hand, not to de-* " *prive me of this precious depoſit* †."

In the *Monumenti Antichi* (part 2. pl. 137.) Andromache is repreſented with thoſe ſtrong

* De Piſcat. l. 4. v. 180.

§ Antiquis Græciæ in ſupplicando mentum attingere mos erat. Plin. Hiſt. l. 2. c. 43.

† Elect. Sophoc. Act. 4. ſc. 1.

marks of grief, in which Virgil deſcribes her, (Æneid. l. 5.), at the court of Helenus; and a young man, ſtanding by her, touches her chin by way of conſoling her.

Petitioners for favours, among the modern Greeks, embrace the knees. The Turks ſometimes ſalute their equals by a touch of the beard; which greatly reſembles the addreſs to the chin §.

"Suitors," ſays Euſtathius, on the firſt book of the Iliad, "touched the head, "kiſſed the hand, or embraced the knees, "of the perſon to whom they addreſſed their "requeſts."

It is proper to obſerve that a petitioning Greek never preſents himſelf before a lordly Turk, or officer of the Grand Signior, without

§ Conſtantin Bey, prince of Moldavia, being about to requeſt Tchioban Ogloci, a Sarraf, or Armenian Banker, to render him ſome eſſential ſervice, paſſed his hand under his beard, ſtroked and kiſſed it.

out covering his hands by way of reſpect. Thus, among the ancients, they covered their hands with woolen fillets, which hung down from the olive branches they uſually carried, ---Æneas being introduced to king Evander, makes uſe of theſe words, "With branches "of the olive, and fillets about our hands, "we implore your aſſiſtance in our diſ-"treſs *."

The Trojan deputies ſay nearly the ſame thing to king Latinus §: "You ſee us "in the poſture of ſuppliants, our hands "covered."

I cannot finiſh this article without relating a paſſage that affected me in a very ſenſible manner, and may ſerve to give you an idea

* - - Me fortuna precari,
Et vittâ comptos voluit pretendere ramos.
ÆNEID. l. 8. v. 128.

§ - - Ne temne quod ultro
Præferimus manibus vittas ac verba precantum.
ÆNEID. l. 7. v. 237.

of the natural eloquence of the Greek women. A merchant, the brother of a lady of diſtinguiſhed birth and reſpectable condition, had the misfortune to ſuffer great loſſes, and fail in his affairs. His largeſt dealings were with a foreign nation, whoſe ſubjects were of courſe his principal creditors. The ambaſſador of that nation inſiſted upon payment of the whole, and ſued him with the greateſt rigor. The merchant, conſcious of his inability to diſcharge the full amount of his debts, had no reſource but in the flexibility of the ambaſſador's diſpoſition. The lady took upon her the arduous task of waiting upon him in order :o excite his compaſſion, and carried the daughters, of her unfortunate brother along with her: "My dear nieces," ſaid ſhe, "do not waſte your tears at home; "in vain you vent your ſorrows here. "Come with me, and let us try if the force "of prayers and ſupplications can melt the "heart of that unfeeling man, who ſeems "to take delight in the ruin of your father. "Dreſs yourſelves ſuitably to your melan-"choly ſituation, and follow me."

This

This ſaid, ſhe haſtened with her brother's children to the ambaſſador's palace; but what was her ſurpriſe and grief, when ſhe was informed by the ſervants, that entrance was refuſed her by their maſter's expreſs order. A lady, accuſtomed to be treated with honour and reſpect by every perſon ſhe had any connexion with, could not but feel ſuch a palpable affront in the moſt ſenſible manner. However, having once aſſumed the office of a petitioner, and engaged in ſuch an intereſting cauſe, her courage was not to be damped by a ſingle rebuke; on the contrary, after repeated denials of admittance, ſhe as conſtantly eſſayed to gain it. "Perhaps," ſaid ſhe, "his excellency is engaged in important affairs, I will reſpectfully wait the time of "his going out." One of the children was ſo affected by this treatment, that ſhe could no longer ſuſtain the exceſs of her grief; her ſight and limbs failing her, ſhe fell into a ſwoon at the palace gate. The affrighted aunt implored their humanity for ſome aſſiſtance to the unhappy child, but the domeſticks, in obedience to their maſter's commands, ſtill refuſed to take the leaſt notice of her, or the children.

Ex-

Exaſperated at their cruelty, the lady ran to the guard of Janiſſaries, who were at that time upon duty, and in the extravagance of her ſorrow cried out:

"O muſſulmans! O ye, whom the chri-
"ſtians call infidels! come to my aſſiſtance,
"help me to relieve this diſtreſſed child, who
"muſt otherwiſe die unpitied in the midſt of
"thoſe barbarous chriſtians, who ſurround us,
"but refuſe the aid of a drop of water to ſuc-
"cour her. Come hither, O Muſſulmans,
"let us try if the voice of indignation joined
"to the piercing accents of woe, can reach
"the man, inacceſſible to the complaints of
"the unfortunate; let him know that you
"are not, like him, deaf to the cries of the
"afflicted.

The Janiſſaries flew to the lady's aſſiſtance. Her majeſtic deportment commanded their ſervices. The gathering crowd reviled the domeſticks with the ſevereſt reproaches, till they could no longer reſiſt her importunities, but ran to procure ſome relief; while the doors of the palace flew open, as if by divine interpoſition

poſition. The ambaſſador himſelf, alarmed at the noiſe, and ſeeing a great mob aſſembled at his gate, came out to enquire the cauſe. This courageous female, ſummoning at that moment, every idea that her juſt indignation could ſuggeſt, and inſpired with the moving ſpectacle which had rouſed every ſpark of ſenſibility within her, ſpoke the language of the ſoul in moſt energetic terms; ſhe reproached him for the obduracy of his diſpoſition, which could hear unmoved the complaints of the wretched; until ſhe rouſed the torpid feelings of his heart. What he denied to her ſupplications, he granted to the dignity of her mind.

La Nouvelle Hiſtoire de l'Afrique. of *M. Cardonne*, contains a fine example of female intrepidity;

"In the reign of Conſtance, the ſe-
"cond ſon of Conſtantine III. Gregory was
"appointed protector of the Greeks in A-
"frica. He was defeated by the Arabs
"under the command of Abdullah. The
"daughter of the Protector, after having
"performed prodigies of valour in the bat-
"tle,

"tle, was taken priſoner. My father, "ſays ſhe, has periſhed; I have ruſhed into "the thickeſt of your battalions, to ſeek the "ſame fate: but you have diſappointed my "hopes."

I am, Sir,

Yours, &c.

LETTER

LETTER XXVIII.

The Subject continued. A very ſingular Inſtitution of the Mitylenians.

SIR,

THE ancient Greeks had a method of paying the compliment of a good evening to each other about the time of the ſun's ſetting; this practice is obſerved by the moderns, and is conſidered as a religious duty.

The Greeks, in ſubſcribing to any writing, add the name of their father to their own; and this cuſtom obtains all over the Eaſt. "The Romans" ſays Pauſanias, "never added "their father's name to their own, whereas "on the Greek inſcriptions you will always "find the names of father and ſon joined "together. For inſtance Αρτεμων Ενθυμίε, "Artemon, ſon of Enthymius *."

In

* Muſæum Veron. p. 330.

In the iſland of Mitylene, formerly well known by the name of Lesbos, there is a very ſingular inſtitution; nevertheleſs not entirely void of reaſon, and in all probability derived from the ancient Lesbians. All eſtates, both real and perſonal, deſcend to the eldeſt daughters: whereby the males, and the younger children of the female ſex, are diſinherited. As I did not make any ſtay on the iſland, I cannot atteſt the truth of this circumſtance; but I was aſſured by one of the inhabitants of that part where I landed, that my information was literally true; that the cuſtom was of very ancient date; and that the males had conſented to it, out of love to their ſiſters, and to procure better eſtabliſhments for them. "The men would have no diffi-"culty", ſays he, "in getting their right of "inheritance reſtored, if they choſe to claim "the benefit of the Turkiſh law, which admits "the children of both ſexes to an equal "ſhare in the parents' fortune; but the man, "who ſhould attempt to promote his intereſt "by an appeal to a foreign power, would "appear infamous in the eyes of his "countrymen".

To

To trace this cuſtom to its origin, it was neceſſary to ſearch into the hiſtory of Greece, for the revolutions which have happened in Mitylene; I here ſubjoin every thing I have been able to find relative thereto.

In the ſecond year of the eighty-eighth Olympiad, four hundred and ſeventeen years before Chriſt, the Lesbians renounced their alliance with the Athenians. The inhabitants complained that the republic had forced them to deſert all the other cities of the iſland, and reſide at Mitylene. They therefore put themſelves under the protection of the Lacedæmonians, who received them with open arms. Notwithſtanding the ſuccours which their new allies ſupplied them with, they were defeated in an engagement with the Athenians, and their city was taken by Paches, the ſon of Epiclærus. The citizens of Athens being informed of this event, aſſembled to decide the fate of the unfortunate Mitylenians. Cleon, a man of a violent diſpoſition, propoſed to put to death all the males arrived at the age of puberty, and to make ſlaves of the women and children. The people pronounced the ſentence, but juſt as it

was going to be executed contrary orders arrived. However the walls of the city were razed to the foundation, and the Athenians divided all the poſſeſſions of the captives by lot, among themſelves, except the country that belonged to the inhabitants of Methymna. So Diodorus relates it *. The ſame author, in another place tells us, that Egyſippus, the Lacedæmonian, haranguing the Syracuſans, to diſpoſe them to act againſt the Athenians, aſſured them that the latter had inhumanly butchered all the inhabitants of the iſland of Mitylene §.

In the mean time, thoſe Lesbians who had eſcaped from the Athenians, forming themſelves into a body, conceived a deſign of re-entering their country by force; but, for the preſent, contented themſelves with ſeizing upon Antandros, a city of Aſia Minor, from whence they made frequent excurſions againſt the Athenians eſtabliſhed at Mitylene; who

* Muſæum Veron. l. 12.

§ L. 13. Olymp. 89. an. 2.

who, irritated by these insults, sent a body of troops against them under the conduct of two generals. Antandros was soon obliged to yield to this force; and the Athenians after murdering all the natives of the city, put the greatest part of the Lesbians to the sword, and returned to Mitylene *.

This city came afterwards under the dominion of the Lacedæmonians: but in the fourth year of the hundredth Olympiad, most of the Greek cities, subject to the Lacedæmonians, revolted. The inhabitants of Chio and Byzantium, were the first, that appeared openly, and they were presently followed by those of Rhodes and Mitylene, who, on this occasion, threw themselves into the hands of the Athenians. As in all these revolutions there was a great slaughter of the men; the women who had lost their husbands and sons, would doubtless in making make terms with the conquerors, assure to themselves as much of their property, as possible, and a security

* Diod. l. 12.

for the reverſion, to their daughters. Having once obtained a grant, which recognized them proprietary miſtreſſes of the eſtates, they before held in common with their husbands; cuſtom and ſubſequent laws have inveſted them with the legal propriety.

An ingenious traveller, with whom I had ſome diſcourſe, made me acquainted with a cuſtom of the ſame people, ſtill more ſingular than what I have been deſcribing.

"Now," ſays he, "we are upon the topic "of that inſtitution ſo favourable to the "Mitylenian women, let me inform you "of a cuſtom, ſubſiſting at this day, in the "ſame iſland. About three days journey "from the capital, is a ſmall town, where "every ſtranger, when he arrives, is com-"pelled to marry one of the women, even "though his ſtay ſhould be for one night "only. They generally preſent a maiden "to him, whom he muſt take for his wife; "but if he ſhould prove to be a man of any "property or importance, he has the choice "of ſeveral to ſelect one. Travellers of an "inferior rank have no choice, but muſt

"ab-

" absolutely put up with the lady offered,
" to them, who, in that case, is generally the
" oldest and plainest in the province. A priest
" then appears, who performs the marriage
" ceremonies with great solemnity; a nup-
" tial feast is prepared; and the new-married
" couple pass the night together. The
" husband may depart, if he pleases, the
" next morning. If he has any money,
" or valuable effects, and chooses to make
" his ephemeral wife any present, it
" is received, and indeed expected;
" but if he does not, he may proceed
" on his journey without molestation.
" The lady thinks herself sufficiently obliged
" to him for having delivered her from the
" reproach of virginity, which it is igno-
" minious to retain, or give to one of the
" province. It is necessary for the
" preservation of the lady's honour, that
" her first marriage should be with a stranger.
" It is of no consequence whether he re-
" mains with her, or ever returns. At
" the expiration of a year, she may contract
" a new marriage with any man that presents
" himself; and should the former husband

"appear, he would have no legal claim what-
"ever upon her. The fact is, that a lady
"cannot marry to advantage until she has
"lain with a stranger. This custom is
"said to be of the most ancient date. The
"only alteration the teachers of the
"Christian religion have been able to
"effect among these people, in the above
"particular, is, that the cohabitation shall
"be preceeded by a marriage according to
"the forms of the church now established
"there. By this compromise, the priest,
"the bride, and all parties quiet the scruples
"their conscience."

"This custom, no less curious than well
"attested, deserves a distinguished place
"in your memoirs. I recommend it
"to you not to return to France, until you
"have been an eye witness yourself of the
"truth of this transaction."

I must beg to be excused. It is a ridiculous custom, which never could have gained footing, but among a gross, ignorant, and barbarous people, without manners

manners or civilization. Such were the inhabitants of the *Baleares* *, who, according to Diodorus, had a ſtrange practice in their marriages. After the wedding ceremony was performed, and the banquet finiſhed, the male relations and friends, went, each in his turn, and had an interview, though not of a very delicate kind, with the bride. Their age decided the order of their introduction; but it was in every caſe determined that the bridegroom ſhould have his turn the laſt of all §.

The Greeks to this day, follow the advice given them by Heſiod †.

"Turn not," ſays he, "to the ſun, when "you would diſcharge your urine; neither "after the ſetting of it, nor during the night, "conduct yourſelf indecently. The Gods "wake, though darkneſs reigns. The "modeſt man ſteps aſide, or retires be-

"hind.

* Now Majorca and Minorca.

§ Diod. l. 3.

† Heſiod. Oper. & Dies. v. 725. &c.

" hind a wall, to ſatisfy the neceſſities " of nature. Never let it be ſaid that " even your own houſehold beheld you in " an unbecoming poſture."

I ſhall confine my reſearches into this ſubject, to what I have already ſaid. The bounds of decency and curioſity ſhould ever terminate in the ſame line.

I am, Sir,

Yours, &c.

LETTER

LETTER XXIX.

Libations.

SIR,

IN the parallels I have drawn between the ancient and modern Greeks, I do not pretend to say that I have been an eye-witness of every transaction therein related, or to assert the truth of every circumstance they contain. However, others, by following those with attention, may persue my design with success. M. de Peyssonel, the French consul at Smyrna, has obliged me with a curious remark on *Libations*, which I dare say you will think merits a place here. His letter of the 3d of Oct. 1768. runs thus: "Mindful of you, and the work you "are about to publish, I could not help "taking notice of a circumstance I saw from "my window the other day, which, it may "be useful to you to know. Some Greeks

"were

" were preparing to launch a new boat. " Before they began the operation, the " builder having called for wine, took hold " of the cup in which it was brought, and " ſcattered the wine about the poop; " offering up at the ſame time prayers " for the proſperity of the voyage, " and the health of the proprietor: then " taking a hearty draught himſelf, he gave " the cup round to the company. In ſhort " this was a libation in all its forms."

A Greek feaſt never concludes without ſomething of the ſame kind. The moderns practice it equally with the ancients, and never finiſh a repaſt without ſprinkling the wine about the houſe, and uttering vows for the ſucceſs of the maſter, and the proſperity of the gueſts. This cuſtom prevails in the burial ceremony, as well as at the funeral feaſt *.

In

* Mémoires de l'Académie des Inſcriptions. t. 1. p. 351. Poculum boni genii. Cyrene ſays to his ſon, Ariſtæus, during the repaſt; --- Cape Mœonii carcheſia Bacchi, Oceano libemus. Virg. Georg. l. 4. v. 380.

In former times the ancients never embarked on a voyage without making libations of wine. The Greek ſhip-builder at Smyrna puts me in mind of Æneas, who, before he ſpoke his parting words to Alceſte, at quitting the iſland of Sicily; ſtanding upright on the prow of this veſſel, with a cup in his hand, throws the entrails of the victims into the ſea, and makes a libation of wine *.

In the Odyſſey §, Telemachus, and the ſon of Neſtor, being mounted in a chariot, Menelaus follows them with a golden cup, full of wine, that they might not proceed before he had made the libation.

In another part of it, Telemachus ſays to his companions. "Prepare your "oars, and ſpread your ſails." His commands

* Ipſe caput tonſæ foliis evinctus olivæ,
Stans procul in prorâ, pateram tenet, extaque ſalſos.
Porricit in fluctus, ac vina liquentia fundit.
ÆNEID. l. 5. v. 375.

§ L. 15.

mands being put in execution, Telemachus performs his part, by offering on the poop a ſacrifice to Minerva.

In the Iliad *, the Greeks having purchaſed ſome Lemnian wine in exchange for other commodities, no one preſumed to drink of it before libations were offered to the ſon of Saturn.

The poet Nonnus §, in the long detail he has given of the ſepulchral ceremonies, takes care to remember the ſprinkling of wine upon the funeral pile †.

I am,

Sir, Yours, &c.

* L. 7.

§ L. 37. v. 63 & 64.

† See, in Lucian, the dialogue between Charon and Mercury; and, in Plutarch, (life of Ariſtides) the ceremonies uſed at an anniverſary celebration of the Platæans. The perſon appointed to make the libation, holding the cup, ſaid: *I drink to thoſe valiant men, who died in defence of the liberties of Greece.*

LETTER

LETTER XXX.

Remarks on ſome Paſſages in The Spirit of Laws; *on ſeveral Cuſtoms of the Turks; and on Mahomet.*

SIR,

IT is with great reaſon you obſerve that the famous author of *l'Eſprit des Loix*, has, in his cloſet, inveſtigated the manners of the Oriental people, with the ſame accuracy he might have done if he had paſſed his life among them. But you will, I dare ſay, agree with me, that M. De Monteſquieu, notwithſtanding the great excellency of his writings in general, is guilty of incorrectneſs; ſometimes in ſpeaking of the language of another country, and too often leans upon the faith of travellers. I propoſe to efface a few ſpots, and correct ſome ſlight errors which are to be met with in his juſtly celebrated works.

I could wiſh, in the firſt place, not to have found a miſtake, made by moſt authors who have wrote on the affairs of Turkey; that of uſing indiſcriminately the words *Bacha* and *Pacha*, for the ſame purpoſes.

The word *Bacha* in the Turkiſh language, ſignifies maſter; thus a Janiſſary is called *Haſſan Bacha*, that is *Maſter Haſſan*, as we ſay *Maſter James*. The word is derived from *Bach*, importing head or chief.

Pacha, is formed from *Pai*, a Perſian term, which ſignifies, *foot*, and from *Scha*, ſovereign, that is to ſay, the lieutenant of the emperor. This title is only given to vizirs and governors.

"When the law," ſays "Mr. Monteſquieu, "gives a maſter a power over the life of a "ſlave *, it is a right he ought to exerciſe "as judge, and not as maſter. The law ſhould "preſcribe ſuch formalities in the maſter's "proceeding, as might take away all appear-"ance of violence or outrage on his part".

"According

* L. 15. c. 16. p. 285. v. 4.

"According to the Turkiſh law, the maſter "has a power of life and death over his "ſlave, though the civil law in no inſtance "authorizes it; we have nevertheleſs ſeen an "Engliſhman in Turkey, who hanged one of "his ſlaves*. It coſt him indeed ſome trouble "and expence to free himſelf from the offi-"cers of juſtice; but, as all murders in that "country are commutable, and the price of "blood is in a manner fixed; he ſoon "obtained a pardon."

The Turks, who have no kind of police with reſpect to the plague; ſee the chriſtians of the ſame city eſcape the danger, while they alone fall victims to it; yet buy the cloaths of infected perſons, put them on, and follow their own cuſtoms; notwithſtanding †.

* This inhuman circumſtance, cannot be mentioned without horror, perhaps it appears incredible; but among the moſt poliſhed nations, there are ſometimes to be found individuals of the moſt barbarous diſpoſitions.

† L. 14. ch. 11. p. 265.

The French, Engliſh, and a few other nations, are the only ſtrangers who ſhut themſelves up, and take precautions againſt the infection of the plague. The chriſtians of Greece and Armenia, in particular, as well as the Jews, ſuffer greatly at ſuch times; becauſe they expoſe themſelves to the peſtiferous exhalations, in the ſame manner with the Turks. Cuſtom in them gets the better of fear; notwithſtanding, ſome of the Turks are as cautious in guarding againſt the plague as ourſelves. When the deaths exceed a certain number, public prayers are ordered but, *If the Grand Signior was to ſhut up the communication with other nations on every alarm, as in caſes of rebellion, the government would be greatly expoſed from the miſapprehenſions of the people. This joined to the ſcarcity of proviſions which generally accompanies the plague, would not fail to excite frequent inſurrections among the Turks. No doubt the beſt method of guarding againſt the contagion would be by eſtabliſhing barriers towards

* See letter XL, on the plague.

wards ſuſpected places; and by the cuſtom of Lazarettos, as practiſed by us.----But how is it poſſible to frame a law, ſo neceſſarily rigorous, which would accord with the habitude of deſpotiſm, that knows no law but its own will.

"It is a very commendable practice in "doubtful caſes; for the judges to apply to "the miniſters of religion for advice. Thus "in Turkey the cadis ask the opinion of "the Mollahs *."

M. de Monteſquieu confounds the Mollahs with the Mufti. The name of Mollah, ſignifies a cadi, or judge of ſuperior rank: notwithſtanding which they both exerciſe the ſame functions. The cadi conſults only the law books, and the lawyers; but when two perſons plead before him, or the Mollah, upon an intereſting or difficult caſe, notwithſtanding thoſe lawyers are ever ſo well inſtructed in the practice of the court on ſimilar occaſions, yet out of reſpect and deference to the ſu-

* L. 12. c. 29, p. 234.

perior judge, they refer the caſe, to the Muſti, for his deciſion or *fetſa*. The fetſa of the Mufti imports, *permitted*, or *not permitted* by the law. The cadi generally gives judgment accordingly, and ſees it put into execution. The Mufti then, we find, is conſulted as chancellor, or chief interpreter of the law, but when his *fetſa* is clearly contrary to juſtice and law, the cadi will pronounce according according to law; ſuppoſing the Mufti to have been miſtaken.

"It is impoſſible to commit the govern-
"ments of the eaſtern families to the care of
"the women, becauſe the Turks ſo often
"change their wives. On this account the
"management of their domeſtic concerns is in
"the hands of the eunuchs. They entruſt
"them with the keys of their houſe, and the
"care of their houſhold affairs *.

The author is again miſtaken. Eunuchs are appointed to guard and attend the women,

* L. 16. ch. 14.

women, and to tranſact all affairs abroad, as the women are prevented by cloſe confinement to the houſe. But the interior and domeſtic government, of it belongs to the women alone; and the eunuchs never interfere in it.

In all ſorts of proceedings in Turkey, proof by witneſſes, true, or ſuborned, is always eſteemed the ſtrongeſt. This kind of teſtimony is in ſo much conſideration, that at the concluſion of the Ramazan, when the diſcovery of the new moon or feaſt of Bairam is declared; a juridical proof of the moon's appearance is preſented to the cadi by witneſſes, in a formal manner; and he regiſters the depoſitions accordingly.

The Turks appear to have adopted many of the ancient Roman cuſtoms. They build their houſes, like them, of wood; and very ſlight. Magnificence and ſolidity are never thought of, but in public edifices. You have heard, and one cannot too often repeat it, that the Turks are much more attentive to the practice of religious duties than ourſelves.

ſelves. A Turk at prayers is a juſt picture of devoutneſs and attention *.

Returning one day to Belgrade, with ſome gentlemen on horſeback, I perceived a Turk at prayers in the middle of the road, and could not help regarding him with ſome attention. Thoſe who were of my party aſſured me that if I came up cloſe to him, he would not even turn his eyes to take notice of me. Being young, and a ſtranger in the country, I could not credit their account, but riding up full gallop very near to the man, to my utter aſtoniſhment he remained unmoved; after that I went round him ſeveral times, but he perſued his devotion, riſing and replacing himſelf again on his knees without taking the leaſt notice of me. I made the laſt effort to diſturb him, by going up, and almoſt reſting my horſe's head upon his

* In the midſt of feaſting, and in a party of pleaſure, at the arrival of the hour for prayer, the Turks will quit every place, and retire to their devotions, in the ſame manner as if they were in the temple.

his ſhoulders; but he neither uttered the ſmalleſt reproach againſt me for the impertinence of my behaviour, nor ſhewed the leaſt ſign of diſpleaſure.

Before I underſtood the Turkiſh language, I could not forbear a laughing when any of the Turks began to ſing. But ſince I have made myſelf maſter of their language, I muſt own that I have not found any thing more affecting or tender than the Turkiſh ſongs. The words generally paint the condition of a heart deeply wounded, and afflicted beyond meaſure. The plaintiveneſs of the ſtile, though monotonous, inſpires a pleaſing ſoft melancholy. It took poſſeſſion of me, in ſpite of the prejudice I had conceived againſt it, and you know I am not ſubject to affectation in ſuch matters, among my countrymen.

I ſhall ſay no more concerning the manners and cuſtoms of the Turks. Ricaud; Lady M. W. Montague, and other travellers, have amply deſcribed them. The only

remaining

remaining thing relating to them, which I wish I could send you, is an excellent treatise of M. Bonneval's on Mahomet, which his sudden death prevented me from getting possession of, according to his promise, as you will find by the following letter.

Letter

Letter from M. le Comte de Bonneval to the Author.

CORROW-SCHESME *, 19*th Auguſt.*

"I Have waited from time to time in ex-
" pectation of M. C---s, arrival, to
" whom I intended to have confided the
" anſwer to your obliging letter."

" It is now about ſix years ſince my
" lord R---, an Engliſh nobleman, ſolicited
" me in one of his letters, to ſend him my
" ſentiments on Mahomet, his laws, and
" the religion he eſtabliſhed. Further, if
" I had an opportunity, he was deſirous of
" ſome

* A village on the European ſide of the Black Sea, a ſhort diſtance from Conſtantinople.

" ſome reaſons for the rapid advancement " of the Arabian nation, in the three parts " of the world known in his time."

" That lord, my noble and learned friend, " gave me to underſtand he had not " yet met with any thing publiſhed relative " to Mahomet, which was in the leaſt ſatis- " factory to him. All he had ever ſeen " upon that ſubject were ſatires againſt the " prophet and his ſyſtems. He therefore " deſired me, as I was upon the ſpot, to " furniſh him with ſome lights into this " intereſting ſubject, and to give him inge- " nuouſly my own ſentiments on the matter; " promiſing, if I wiſhed it, to obſerve an " inviolable ſecrecy: adding withal, that " being well convinced of my impartiality, " he would found his opinion on the in- " telligence I ſhould communicate to him."

" Such a requeſt from a man whom I had " the greateſt eſteem for, (he is ſince dead) " could not but excite my utmoſt endeavours " to comply with it. I therefore not only

" uſed

" uſed every method myſelf to acquire ſome
" knowledge of the ſubject, but engaged
" ſeveral perſons of this nation, leſs attached
" to the vulgar prejudices of it than the reſt,
" to elucidate ſome obſcure points, and
" faithfully to adhere to the truth. I had
" then a Kiaga, native of Ciota, of the houſe
" of B---, called Muſtapha; a man well skilled
" in the Arabian language; and who rumaged
" every ancient manuſcript he could find that
" had the leaſt relation to Mahomet. He
" procured the aſſiſtance alſo of other per-
" ſons, though Muſſulmans, equally ſaga-
" cious and ingenuous with himſelf. This
" was attended with conſiderable expence,
" but after a year employed in this manner,
" I was enabled by their exact reſearches,
" to compoſe *un Eſſai ſur Mahomet, ſur ſa*
" *Religion, ſur ſes Loix, ſur ſes Conquêtes,*
" *& ſur les Arabes.* It had the good for-
" tune to meet with his lordſhip's approba-
" tion; who a little before his death ſent
" the copy from Portugal, to another learned
" gentleman, who was alſo my friend;
" on condition, that he ſhould never
" ſuffer a copy of it to be given to a third

" perſon. The original is ſtill ſomewhere " in my poſſeſſion; and, if I can find it, " will moſt readily indulge you with the " peruſal. I flatter myſelf I have taken " the right method with this hiſtory, and " that beſt ſuited to the preſent times, when " mankind look for truth by a bold *cri-* " *tique* without prejudice or prevention."

The being deprived of ſuch a curious and inſtructive work, is a loſs to mankind. M. de Bonneval principally refuted *la Vie de Mahomet* by M. Boulainvilliers. By ſeperating the falſe prophet from the great man, he has made it appear that Mahomet was a powerful genius, an excellent legiſlator, an able politician, a true conqueror, and one who accommodated his religion to the climate; the fundamental principles of which religion he took from the catechiſm of the Arians. He then proceeded to account for the ſeveral military exploits, and conqueſts of Mahomet. Such was the plan of this work, as I received it from himſelf. If, reſting entirely on the faith of Arabian records, he has been too laviſh of his praiſes

on

on the Muſſulman chief, a judicious and learned reader will diſcover at once all the reſtrictions neceſſary in the literal reading of the text.

I am, Sir,

Yours, &c.

END OF THE SECOND VOLUME.

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